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Glen A. Pierce

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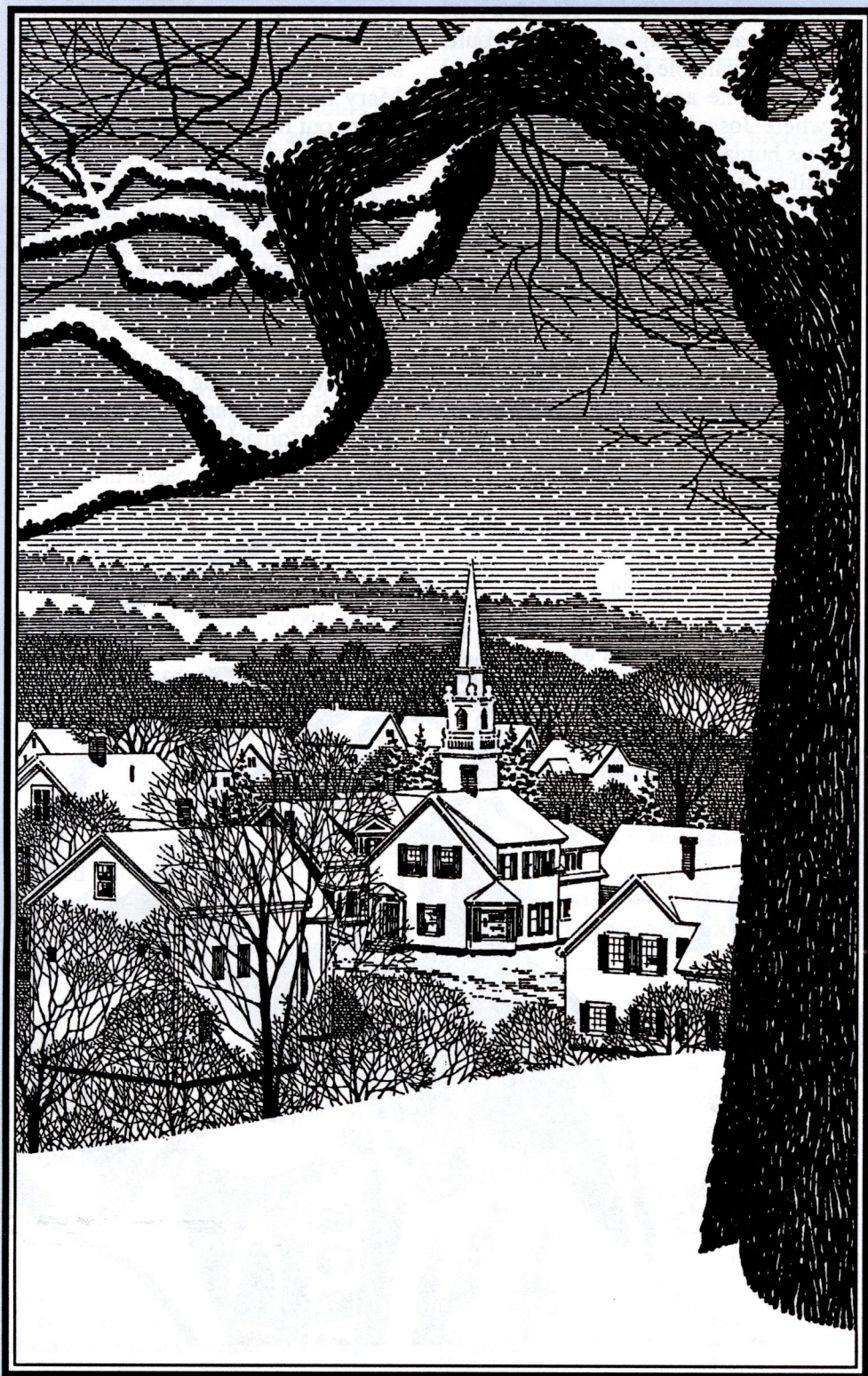
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evangelical

VISITOR

December 1991



*How silently, how
silently,
the wondrous gift
is given!
So God imparts to
human hearts
the blessings of his
heaven.*

—Phillips Brooks

IT WAS THREE o'clock in the morning. Outside a silver sliver of moon dangled against the darkness. Below in the yawning silence of the Galilean village, no one was awake.

Except Joseph. Sleep had fled from him all night. Twisting and tossing, wrestling with his bed like a man who has decided to pick a fight with himself, he struggled with his thoughts and emotions. It was lonely, disheartening warfare. Finally he lay still, limp and exhausted.

How could such a horrible thing happen to him? Since boyhood Joseph had imagined himself being matched with one of the prettiest and kindest of the local girls. They would marry, and they would love each other intensely. She would bear them a dozen children. His strong and skilled hands would earn them a good

living. Their home would stir envy throughout Nazareth.

He had even postponed marriage longer than some of his friends, in order to establish himself more securely in his trade. Finally the time had seemed right, and he'd felt ecstatic that a lovely young lady with a reputation as shining as Mary's would still be available to him.

The one area besides carpentry where Joseph felt he had expertise was human nature. He believed himself to be a skillful judge of character, and Mary was the kind of woman he'd be proud to spend the rest of his life with.

He felt deep gratitude toward God. Surely the Lord is gracious and merciful, just as the psalmist had written. Everything in his life was fitting together like a finely crafted work of wood.

And then, yesterday afternoon, it all had fallen apart. First Joseph heard the rumor from his friend Aaron, who squirmed and wrung his hands as he reluctantly spilled the story that was beginning to pass from lip to lip.

Joseph's eyes flashed sparks at Aaron for even mentioning such nasty gossip. The young carpenter then stalked out of his shop. Must get to Mary immediately, he thought, and figure out how to put an end to these lies.

One look at her face, however, told him the unthinkable, the impossible was true. He also had to admit that it was hard not to notice a fullness to her body that she hadn't shown before her three-month trip to visit her cousin, Elizabeth.

She was carrying a child! Whose? It didn't really matter. It wasn't his. Joseph's stomach suddenly grew nau-

Terrible nightmare, incredible dream

by Stuart Kelly



seous. His mouth turned dust-dry, his legs as wobbly as a new colt's, his head hot and throbbing.

He couldn't tolerate Mary's voice, tearfully stumbling away even as she attempted a bizarre and fanciful explanation. How could she do such a thing, then blasphemously blame it on God? And how could he ever trust any woman again?

Now here he lay, after hours of grieving and groping for answers in his own private darkness. Finally he was calm. Or perhaps numb. Nevertheless, he'd decided what to do. He'd divorce his betrothed, as quietly and humanely as possible. In the end, tenderness and love for Mary had won over hurt and anger. Joseph drifted off into a fitful sleep.

Suddenly he sat erect, covered with perspiration. Have I gone completely crazy? he wondered. What a dream! An angel . . . and that message . . . his name, Jesus . . . save his people from their sins. Could it possibly be?

Of course, it could! That *was* an angel. I wasn't wrong about Mary. Oh, my darling, what did I put you through yesterday? Forgive me for ever doubting you. I don't understand all of this. But God is somehow in it—I'm convinced of that!

Joseph heard noises outside, the first rustlings of humans and animals. A new day was stirring to life. He pulled the blanket more closely around him. He must rest a little longer: today was going to be quite a day, and Mary would need all his strength.

As a rooster crowed, Joseph's eyelids grew heavy. He smiled as he tried to picture what this new baby would look like.

"You aren't my son," he drowsily muttered, "but I will love you just as much. . . ."

Stuart Kelly is pastor of the Highland Park Brethren in Christ Church in Dublin, Va.

evangelical VISITOR

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December 1991

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John Irving is the author of the novel *A Prayer for Owen Meany*. Owen Meany is developed in the story as a Christ-figure, and a particularly inept one, I might add. Far more interesting to me was the minor development of the storyteller (the novel is written in first person) as a Joseph. That one made me think.

Have you ever thought about Joseph? The storyteller in John Irving's book was once cast in the church's Christmas drama as Joseph. This was his assessment: "What an uninspiring role it is; to be Joseph—that hapless follower, that stand-in, that guy along for the ride." Is that a fair judgment on Joseph? Is he only a "filler"? Could anyone have stood in with Mary at the manger?

One line of thought would say yes. I mean, what did Joseph have to do with things? Mary was the one who carried the Child, and it was God himself who was the Father. All Joseph had to do was be a lackey. Isn't that right?

It would seem so according to my wife's response to my subject today. I had told her the Christmas message would revolve around Joseph. She immediately thought of the Old Testament character and assumed I would do some obscure prophetic development. It is easy to overlook Joseph in the Christmas story. Joseph must be a flunky.

That is not right according to Matthew's story. Before everything else, Joseph was "a righteous man." Even in a minor role, Joseph had to be God's man to have a part in the greatest drama of history. Otherwise, the pressures would have been too much.

And what were those pressures? One would have been sexual. It seems most men today cannot even wait

Joseph

Being second-string in a first-string world

by David L. Hall

supernaturally selected to be a guardian to Mary. And even though he marries her, the marriage never did consummate in sexual union. You may recognize there the development of the Catholic idea of the perpetual virginity of Mary. The main trouble with that is its conflict with the account of the Bible itself. Joseph was a real husband, and he paid a price to take Mary as his wife.

An even greater pressure was the ridicule he must have endured by those who thought Mary's pregnancy was what it naturally seemed. It was as though Joseph was a flunky. In the eyes of those

looking on, Joseph was a man who needed to settle for "used goods." Today we are so caught up in the glory of the Christmas story that

until marriage to bed their partners; Joseph went ahead with the marriage, "but he had no union with her until she gave birth to a son" (Matt. 1:25). A later tradition tries to avoid this. In a writing dating around the second or third century called "The Protevangelium of James," an effort is made to cast Joseph as an old widower who is



David Hall is senior pastor of the Elizabethtown (Pa.) Brethren in Christ Church.

it is easy to forget Jesus was born under the cloud of a scandal.

So what kind of person does it take to be a Joseph? It takes someone who is so committed to God and his ways that it does not matter if his or her lot in life is in some non-glorious role. There is a story that someone once asked a famous conductor what the most difficult instrument in the orchestra was. His answer said more about human nature than musical instruments; his answer was, "Second fiddle, because everyone always wants the solo . . . to be first chair . . . to carry the melody."

If you think about that, it's true. We live in a "first-string" world. Dads want their sons to be on the starting lineup in little league. We want our children to be in the top 10 percent academically. The culture sends the clear message that success comes to the most beautiful and well-dressed.

But when you think it through, beyond the 10 percent of the people who get the glory, there is another 90 percent of people who will never be in the elite group. What is there for them (or should I not say "us")? What does God have for second-string people in a first-string world? One answer to that question comes when we look to Joseph.

Abraham Lincoln once said, "Common-looking people are the best in the world: that is the reason the Lord makes so many of them." That obviously is not an authority equal to the Scriptures, but if you are feeling that you are only ordinary, then consider what God did with a man who was willing to play a role even less than ordinary.

And how did Joseph handle this seemingly inglorious task? What does it take to be a Joseph? Well, it takes more than John Irving puts into his character's understanding. It takes far more than being a hapless follower, a stand-in, a guy along for the ride. That is because no one needs to be second-string on God's team.

All it takes to be a player in God's drama—a starter on his team—is the key thing we find in Joseph: "He did what the angel of the Lord had commanded" (Matt. 1:24). There is a sim-

ple word for that—obedience. Obedience is what God is looking for in those who would be his people; he wants a heart that will say second-string in the world's eyes is fine if that is where his plans and pleasure can be done.

For Joseph, obedience meant God had the right man to be the support for bringing his Son into the world. For you and me, obedience can mean God has someone to be a loving care-

giver, to teach a class, to serve in the nursery, to be a witness at work or in our neighborhoods.

All it takes for you and me to be a Joseph is to have that same heart of obedience. It may look second-string to a watching world, but God does things his own way. And one of the great truths of Christmas is that God needs and uses people like Joseph—people like you and me. ■

Shopping Maul

Bumper to bumper at the light,
we press impatiently to join
the milling turmoil at the mall
to trade for happiness our coin.

By threading through the parking lot
a half an hour or longer still,
we spy a parking space at last
though on the edge, against the hill.

We mingle with the multitude
as though the choice indeed were ours,
when, truth to tell, we gave it up
to make the most of final hours.

We're carried through the swinging doors
and past the lingerie and coats,
gouged and shoved on either side
by boxes, packages, and totes.

The glare of cold florescent lights
pretends to gladden why we're here,
while from a speaker overhead
comes songs of Santa's red-nosed deer.

We came to end our shopping chore
and have a list somewhere to show
just what and who we have in mind—
the gifts to make their faces glow.

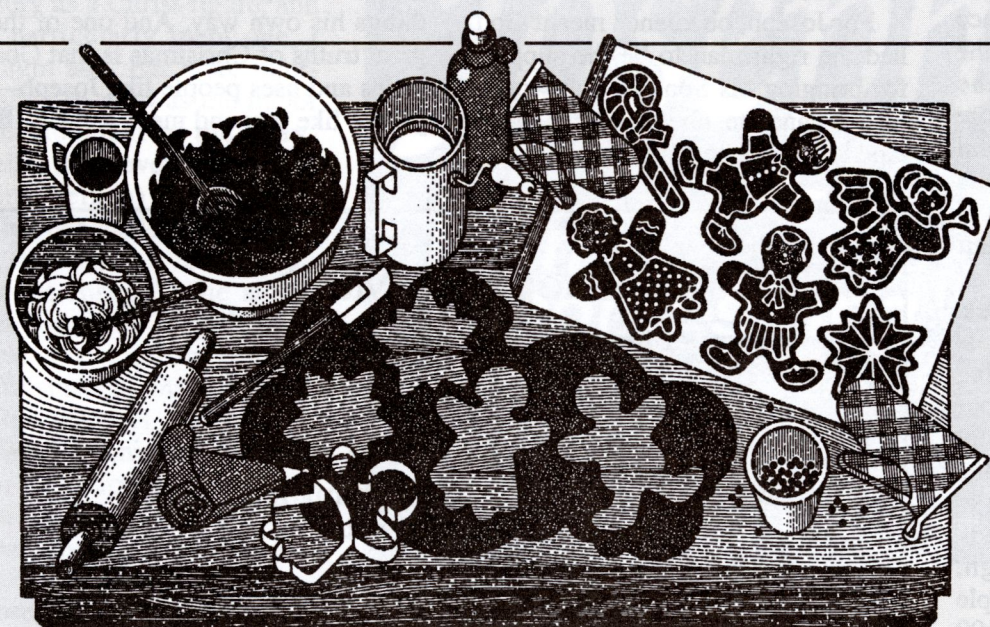
But pressed within this book-end crowd
we're stifled, not allowed to reach
to find that paper, pocketed
where we have listed what for each.

We've caught the Christmas spirit sure
and joined the shoppers great and small.
We also know as not before
why this is called a shopping mall.

—Ray M. Zercher

The power of memories

by Barbara Day



Traditions—is it possible for cookies to become a tradition? Let me share a special Christmas Eve when our daughter Laura unfolded for our family the phenomenon of traditions.

Laura and her husband had moved to Kentucky where he was furthering his education. How anxious we were for them to come home for the holidays. We had missed them as much as they had missed us. A 12-hour winter trip left them hungry and tired, but just in time for the Christmas Eve service at our church.

Later that evening we assembled in our living room around the Christmas tree. What a joyous time! Laughter and tears, kisses and bear hugs, everyone talking at once . . . except Laura. Curled up in the corner of the sofa, a heavy heart hindered her from participating in the excitement. Just weeks before, she had experienced the pain of a miscarriage without the support of her family and close friends.

"I'll prepare the snack, then I can

spend some time alone with Laura," I whispered to my husband. How thankful I was for a friend who, just that day, had delivered a plate of Christmas goodies. Great care had been taken to arrange the assorted delicacies on a plate edged with lace—a perfect centerpiece for this festive celebration.

Quickly the family filed into the dining room, filled their plates and returned to the living room. Laura was the last to come. Cradling her plate, she stared at the table. As she turned to face me, I saw her trembling lips and the tears that were forming in her eyes.

"Mom, could I have some of *your* cookies?"

Bewildered by her request, yet sensing the urgency of her voice, I hastened to fulfil her wish.

I joined the family in the living room, bearing the hastily assembled plate of cookies which Laura immediately began to examine. "You made sugar cookies!" she exclaimed with new enthusiasm. "Remember when we were kids and used to help you make sugar cookies each Christmas?

It would take us all day. You would cut them out, bake them, and we would ice and decorate them. What a mess on the counter and the floor, but you didn't seem to mind. . . ."

By now the rest of the family was listening as memories began to fill the room. "Remember these candies, Mom?" Laura's eyes glistened still with tears. "I brought this recipe back from our trip to New Brunswick when I was a student at Bertie Senior School. . . . You made these just for *me*, didn't you? Remember how sick we all were. Grandma Gilson never would have agreed to being a chaperon had she known that all of us girls would be sick at one time. I'll never forget that experience!

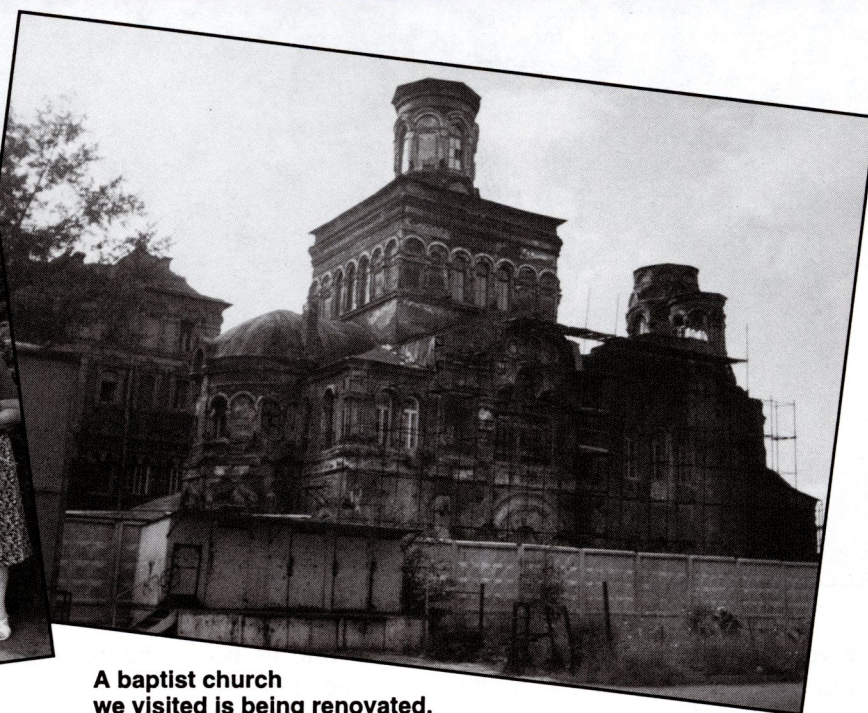
"And these squares. . . ." Now Laura was giggling. "Do you remember the Christmas when Terry (a cousin) ate 12 of them at one time and later wished he hadn't?" Everyone joined her laughter. Then she said what I needed to hear. "Mom, someday I will have a little girl and we'll make sugar cookies!" I knew that her heart had been lifted above the pain of the recent past.

Overcome with emotion, I retreated to the dining room only to be stopped by the untouched delicacies surrounded by lace. "Lord," I asked, "can cookies really be that important?" Even as I asked the question, the answer came. The issue was not *cookies*, but *my* cookies—cookies which contained a deep reservoir of memories with the power to restore to Laura the joy of belonging!

Is it possible for cookies to become a Christmas tradition? Certainly, if they recreate the warmth and love that make up the fabric of family life. ■

Barbara Day and her husband John live in Ridgeway, Ontario.

Rev. and Mrs. Daryl Bundy (left), and Rev. and Mrs. John Bundy (right) with two of their Russian hosts.



A baptist church we visited is being renovated.

Minister's Russian vacation cut short by coup

by Edward D. Cope

When Rev. Daryl Bundy passes "restaurant row" establishments on Route 40 near Uniontown, Pa., they remind him of the abundance of food Americans enjoy.

During his recent trip to Russia during the failed coup in the Soviet Union, a girl told him she waited in line two hours to buy a chicken. The 26-year-old minister witnessed the shortages Russian people face each day.

Bundy, senior pastor of Abundant Life Brethren in Christ Church, was accompanied on his trip by his parents, the Rev. John and Mary Bundy of Mill Hall. They were forced to cut their two-week vacation to a week because of demonstrations and celebrations in Leningrad and Moscow where thousands of people took to the streets.

Daryl Bundy became friends with

seven Russians in this country through an Iraqi family which had stayed with him and visited the congregation. He had contacted representatives of World Relief, an organization that helps refugees settle in America, and discovered Sadiq and Jenan Hanany who were residing in the area.

"I'd like to break down racism and bigotry that is noticeable in the Fayette County area," the minister said. "It was wonderful how the congregation reached out and embraced this couple. It broadened our minds about the people our government was fighting. It brought us understanding of the people of their country and that they have the same needs we have. Their visit also taught us that it's usually government fighting against government and not people against people."

The Bundys arrived in Leningrad before the failed coup had taken place. Bundy's friend, Dmitri Yacovsky, who taught at West Virginia University, arranged for his father and mother, Yuri and Galina, to serve as host family for the Americans. The Bundys arrived in Leningrad a day before Dmitri's return to his country. Bundy's other Russian friends are Yuri and Anna Petrunin and their son, Sergei—all from Scottsdale, Pa.—and Sergei and Poelna Melnikov and their daughter, Nastia, of Uniontown.

Although the family was traveling on a business visa organized through the efforts of the Melnikovs, they also used their time for touring and vacationing. A woman, Nally, also served as translator until Dimitri Yacovsky arrived home in Leningrad.

"We were excited and somewhat



A demonstration begins to form Monday afternoon in Leningrad, protesting the coup.

nervous about going through customs, since we had packed 75 Russian Bibles," Bundy said. They had no problem with customs or the Bibles.

When they went to the police station to register, it had closed for the weekend. Returning Monday, the Bundys and the host family learned of a state of emergency. "The expressions on their faces revealed shock and also the tenseness of the situation. No one was clear as to what was going on and all we knew was there was a coup."

Then the Bundys were told that because their visas had been issued by a sponsoring organization in Siberia, they would not be able to stay in Dimitri's Leningrad apartment. They were also told they wouldn't be able to stay in Leningrad beyond Wednesday and in Moscow for one day. The Bundys were faced with a dilemma. It was likely everyone would go on strike. They knew they couldn't stay beyond Wednesday and couldn't get a plane out of Moscow until Friday.

They went back to the apartment to regroup and evaluate the situation. "I have never had such hospitality. They (the Yacovskys) wanted the best for us," Bundy said. "I was concerned, but not frightened."

He said the American Consulate in Leningrad "couldn't really give us anything specific about the situation,

but told us just to be cautious and avoid crowds."

It was in Leningrad that the woman told Bundy she had waited two hours in line to buy a chicken. "I told her that at home I could probably go within a 10-mile radius to 50 locations and purchase a chicken within minutes," Bundy said. Food items and other shortages were evident throughout the cities they visited.

A water-vending machine was an interesting item to the visitors. "There were glasses stacked on top. For a couple *kopecks* people would take a drink and put the glasses back on top. There also was broken glass around the machine," Bundy added that his family avoided the consumption of water and was urged to bring their own on the trip. Bundy paid three dollars for a can of Coca-Cola in Frankfurt, Germany, and one dollar for one in Moscow.

The Yacovskys were able to secure four train tickets for the Bundys to Moscow. Yuri accompanied them to Moscow on the 18-hour train trip. On the train, the Yacovskys made sure their guests had the best accommodations available.

When the foursome arrived in Moscow, it was evident the tanks had left the city. "We had left a bag with our visas on the train. Yuri got it for us. I realized how important passports

are. Everywhere the Russian people go they must have their passports."

He also noted the bathroom accommodations in the cities and restaurants were "horrible." He said it was wonderful to arrive at the American Embassy in Moscow where they could use the clean and spacious rest room facilities. The consulate personnel in Leningrad and Moscow were incredibly helpful, polite, and cooperative.

An enlightening part of the trip was being able to monitor BBC radio transmissions in English on the failed coup. "It was very comforting to know what was going on," the young minister said.

Seeing the awesome celebration of the coup's failure by an estimated 200,000 people gathered in Red Square was the most incredible part of the journey. They were shouting "Yeah to Yeltsin" as they made their way through the streets. Bundy said it was evident the people were rejoicing over the failed coup, but Soviet President Mikhail Gorbachev was not as well liked as Russian President Boris Yeltsin.

The Bundys were able to deliver the New Testament Bibles to a Baptist church where the congregation has grown from 25 to over 800 people in one and a half years. "People are searching for religion and looking for something after 70 years of Communist rule. There is an aliveness there," he said, adding there has been some acceptance of cults by the people.

Bundy said there isn't much litter since there is little to dispose of. He also saw the American McDonald's and Pizza Hut in Moscow, where the lines were quite long.

"Our hearts hurt for the people we left behind. We pray for them and their country," concluded Bundy. ■

Adapted courtesy of the Tribune-Review, Greenburg, Pa., from the Sept. 8, 1991, issue.



The memorial building at Bethel, Kans., built under the original front steps of the church.

Historical Society meets in Kansas

by Wilma Musser

October 5th and 6th marked a never-to-be forgotten weekend when the Brethren in Christ Historical Society met for the first time in the Midwest. On these dates, the annual meeting took place in Dickinson and Brown Counties, Kansas. On Saturday morning, between 90 and 100 excited persons met at the Abilene church to board the caravan of vans for the four and a half hour tour of historic sights so capably planned by the Midwest church archivist, Jean Abeldt. Each van had a knowledgeable guide who explained things along the way.

Stops were made at six sites of past and present churches. In three cases (Newbern, Belle Springs, and Bethel) the churches have been demolished, but the beautiful, well-kept cemeteries remain with their gravestones commemorating our illustrious predecessors.

Among others, we saw at Newbern the gravestone of Benjamin M. Gish, the minister who accompanied the colony of 1879. At Belle Springs we viewed the grave site of John B. Musser, the first Brethren in Christ member to settle in Dickinson County and who helped build the Emigrant House. In the same cemetery were the graves of Frederick and Jacob Eisenhower, great-grandfather and grandfather of the former president, as well as of his four-year-old brother Paul.

Bethel is remembered as the place where at General Conference in 1896, the first money was given for foreign mis-

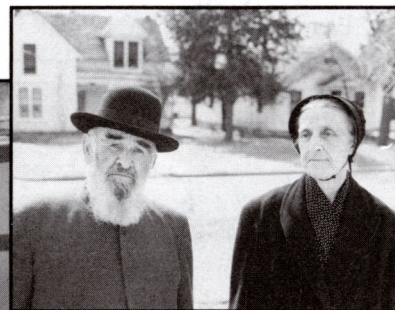
sion work and a treasurer appointed. At this place a small memorial room has been constructed behind the steep front steps, the only part of the building remaining.

At the three surviving churches, Rosebank, Abilene, and Zion, history and incidents were related.

In addition to the church sites, a stop was made at the old Cyrus Lenhert homestead south of Abilene where General Conference was held in the barn and in tents in 1887. That year the Conference decided to publish a church paper which was named the *Evangelical Visitor*. Here we were taken into a cave under the barn which was used as a mortuary by Mr. Lenhert who prepared the bodies and built the caskets.

Interesting historical places were pointed out, such as the location of the first house in Abilene, a marker for the Chislom trail, the Belle Springs Creamery, the Eisenhower Center and others.

In the afternoon a large crowd representing nine or more states, Canada, Mexico, and Zambia assembled in Sterl Hall at the Eisenhower Park in Abilene. Three Midwest leaders were remembered thus: Henry Landis of Iowa by John Rosenberry; Samuel Zook of Kansas by Mabel Zook; and D.R. Eyster of Oklahoma by Mrs. Paul (Mary) Lady. Dr. E. Morris Sider then presented the current issue of the journal which is devoted entirely to the history of the Brethren in



Don and Marlene Shafer (left), from Upland, Calif., performing in a drama about Marlene's grandfather, M. G. Engle and his second wife, Anna (pictured above).

Wilma Musser and her husband Arthur live at Messiah Village, Mechanicsburg, Pa.



The church as it appeared in 1959.

Brown County church remembered

by Rhoda M. Heise

The dedication of the memorial monument to the Pleasant Hill Brethren in Christ Church in Brown County, Kansas, on Oct. 6 is now history. Relatives and friends from across the country, members of the Brethren in Christ Historical Society, newspaper reporters, and neighbors from the community gathered to share in the spiritual and historical significance of this former church. E. Morris Sider chaired the program which included historical highlights, expressions of appreciation by former members, and enthusiastic singing.

In Everett Byer's history of the Pleasant Hill church, he states that the beginnings stretch back to 1872-73 when two brothers, John and Christopher Heise from Ontario, Canada, purchased land in Brown County. The first settlers, families of John Eyer and Benjamin Byer, came in late 1874. In 1876 brethren began arriving from Pennsylvania and by 1888, 27 families were interested in worshipping together. Thus, a meeting house was built on the corner of Christopher Heise's farm, and became known as the Pleasant Hill Church.

However, as early as 1892 members

began to move elsewhere. Seven families went to Arizona and California, and a few to Texas and Oklahoma. By 1898 the council minutes record a "sifting time." Several families joined a holiness movement and founded a church in near-by Morrill. Another family started a mission in Hiawatha. Still other families moved to Dickinson County.

For the first 20 years of the congregation John Eyer Sr., Chris Haldeman, John Henry Byer, and N.T. Franklin served as ministers. In 1902 Sam Stoner was ordained and had a fruitful ministry for 10 years. His move to Pennsylvania in 1912 left the little congregation without a minister. Subsequently, Anthony Heise and his sister, Anna Heise Byer, steadfastly persevered to maintain the church which survived mostly as a family church.

By 1915 Anthony's son-in-law, Jacob Charles, became the pastor and faithfully served the congregation for 35 years, with Hershey Gramm also serving four of those years. By 1952 the church began to partially support the ministers. David McBeth and Paul Charles were resident pastors with this support.

During the late '40s and early '50s, several members of the third generation of Byers and Heises were raising their families in the church. With the growing and revitalized congregation of 45, a

Sunday school addition was built in 1959. However, within six years two families decided to leave, one for Pennsylvania and one for California. Ben Books, the resident pastor, moved to California for retirement.

Within the community, agriculture was changing, schools were consolidating, and larger towns were becoming the centers for church and educational activities. Meanwhile, most of the third and fourth generation attended college, and did not return to engage in farming or other occupations in the area. Instead they became scattered over at least 14 states and provinces. The church in Brown County, being 150 miles north of all the other Brethren in Christ churches in Dickinson County, felt keenly the isolation and lack of fellowship. When the denomination changed its administrative structure and when there were no longer resident pastors, there were even fewer missionary and personal church contacts.

During the last 12 years of the church, the congregation was served by nine ministerial students from Grace College of the Bible of Omaha, Nebraska. These were enthusiastic young men, and the benefit was mutual. However, by 1977, when attendance had dropped to 11, it was time to discontinue regular services. Thus began the painful process of closing a beloved church.

Rhoda Heise and her husband Austin (a descendant of Christopher Heise, mentioned in the article), farm the land surrounding the Pleasant Hill church site.

Historical Society...

continued from page 9

Christ churches in Kansas, written by Wilma Musser.

After a buffet supper, the evening service began with an old-fashioned song service led by Henry F. Landis. An enjoyable play portraying Bishop M.G. Engle and his wife Anna was presented by Don and Marlene Shafer, who also wrote the script.

Sunday morning was homecoming at the three churches. Dr. Sider was the guest speaker at Zion and Bishop Glenn Ginder at Rosebank. Three former bishops—Alvin Burkholder, Arthur Climenhaga, and Don Shafer—all spoke at Abilene.

After a bountiful dinner at each of the churches, many members and guests made the 150-mile journey to Brown County to the site of the former Brethren in Christ church called Pleasant Hill. Here, after a delicious evening meal, a large crowd watched and listened attentively as Everett Byer reviewed the history of the congregation. An impressive granite stone, 92 by 36 inches, mounted on a base of cement and stone, was unveiled by 94-year-old Mary Heise and her son Austin, followed by a dedicating prayer by Bishop Glenn Ginder. On the front of the stone is a sketch of the church with important dates in the life of the church. On the back is inscribed the names of the 12 founding families.

The two-day historical journey will be long remembered by all who attended. ■



The names of the founding families appear on the back side of the monument: Brubaker, Byer, Eichelberger, Engle, Eyer, Haldeman, Heise, Keller, Kern, Rosenberger, Rotz, and Stoner.

The people had tried valiantly for almost 90 years to provide a Brethren in Christ witness for family and community from this "light on the Hill." In God's perfect timing we believe the Spirit has and will continue the rippling effects from the influence of the Christian witness to our children and grandchildren and the remaining community.

Upon closing the church, the families chose to worship in two different denominations in the area. The Pleasant Hill Church became the Pleasant Hill Fellowship with dual membership possible with the chosen church and the Brethren in Christ. The Fellowship meets together on occasion for Bible study, prayer, communications from and contributions for the Brethren in Christ programs. During these years, the bishop, other church leaders, missionaries, and other personal friends have visited and kept us in touch with the Brethren in Christ.

Even though the church building was dismantled in 1980, the church lives on through the lives of those who once worshipped there. From this church came Alice (Heise) Lehman, a pioneer foreign missionary to Africa in 1898; Naomi (Kern) Lady, a long-time early missionary; Ann (Byer) Ginder, Dr. Jesse Heise, and Dr. David Byer, short-term medical missionaries; Dorothy Charles, Joan (Byer) Wolgemuth, and Dr. Alvin Heise to Navajo Mission; Marjorie Charles to Mexico; and others

in voluntary service ministries. Still others have made their mark as educators, ministers, medical doctors, nurses, agriculturists, engineers, and professionals in other fields.

Our rich heritage, missionary emphasis, and the Lord's commission continue to motivate for service. Each family is making an impact and fulfilling a mission in area churches.

So, with a mixture of sadness, yet gratefulness for the past, there is inscribed on the memorial monument, "God our help in ages past, our hope for years to come." The monument, set on native rock foundation stones from the former church building, is an affirmation for that which God has wrought in the past, and to which he calls us in the future.

We are indebted to the Brethren in Christ Historical Society for the encouragement and cooperation extended in planning for this historical occasion. The warm memories of the dedication, the beautiful working together of the members of the Pleasant Hill Fellowship, the support of the Brethren in Christ members who attended or wished to attend, and the enthusiastic response of the community combined to make this occasion a highlight for the Fellowship here.

The memorial monument has become a visible reminder to all of us in this area of the Brethren in Christ in Brown County, Kansas. ■



Dr. E. Morris Sider presenting the first copy of *Brethren in Christ Churches in Kansas* to the author, Wilma J. Musser, at the annual meeting of the historical society, held in Abilene, Kans.

By Joyce Oldham, Zimbabwe

Several months ago, I was asked by one of the church members (who is a teacher at a school about 70 km from Wanezi) to take him to his school because his truck was not in running condition. The trip was all on dirt roads.

We left Wanezi at 4:45 p.m. Miss S. Nkala, the school matron, went along so that someone would be with me on my return trip. We had no problems on the way there, but on the way back, about 25 km from the mission, I had a

flat tire. I thought, "No problem, I've changed tires before and can do it again."

By this time, it was getting dark. I was searching for the handle to get the spare tire down, but I couldn't find it. I was used to the ambulance and knew we kept its handle behind the seat. I searched and searched but couldn't find the handle. "Now what do we do?" I thought. I got the flat tire off and decided to get it fixed, but by then it was dark. We saw some lights ahead at a village, so we decided to walk

there for help. Then we saw vehicle lights coming down the road. They belonged to a bus which stopped near us. When they saw we had a flat tire they didn't think there was a problem, so I had to explain again to them that I could not get the spare tire down without the handle. While trying to get the spare, we discovered that it also was flat.

By Scot W. White, Mexico

My wife and I have been in Mexico City now for just over one year. During this past year we have experienced the protective hand of our God many times. He stood beside us October 8, 1990 when Jennifer delivered our first baby in a culture and language we did not know. We saw the Lord's provision as he supplied housing for us and for all the Brethren in Christ missionaries in this great city. I felt the healing and protective hand of God when I contracted typhoid fever which he healed within a week. Those who put their trust in God can rest assured that he will never break that trust but will always prove himself faithful. However, sometimes he does not work in the way we think is best or the way we expect him to work. Allow me to illustrate how the Lord has been working in my life in Mexico City.

I feel like a diamond in the rough in the hands of the greatest craftsman. He sees my potential for greater worth but needs to refine my rough and jagged edges. As my Lord is faithful, he works on me to make me that most precious jewel that he knows exists.

One example of the refining hand of God took place on July 16, 1991. My family and I were returning from Texas after renewing our visas for another six months. Since our car is registered in Texas we must also leave this country every six months with our car as we

renew our visas. The highways of Mexico have much to be desired. The government is in the process of making some major road repairs. Some roads between Mexico City and Texas are equal to the four lane divided highways of Canada and the U.S.A. However, most roads are narrow, two-lane, pothole-riddled, mountainous roads plagued with slow transport trucks, speeding buses, and careless automobiles. If the road hazards are not enough, there exist two other perils, one in the form of army roadblocks and the other in the form of bandits—and the two are sometimes difficult to distinguish. Therefore, for one to travel the 1,400 km (870 miles) without robbery or accident proves the existence of an omniscient, omnipotent, and loving God. We had made the trip twice by car, once by bus, and once by train with no troubles. This trip began the way all the others went—smoothly and without problems. It was not until our return trip to Mexico that we experienced troubles in the form of a breakdown.

The northern part of Mexico is barren desert land with cities strewn along the countryside every 250 km (150 miles). In between these fine cities there is nothing except the occasional small village which lacks everything except a few sod houses and a couple of families. It was on such a road between two cities that we stopped to change

Brethren in Christ Missions

Car problems

Kara-Joy's diaper and eat our bagged supper. After this pleasant stop amongst the cacti and lizards, we climbed back into our car and turned the key. There was no response. The car would not start. Only sounds of clicking came from beneath our hood. There we were, literally in the middle of nowhere with our baby, our trunk full of things purchased in Texas, and our car that would not start. What could we do? We both had heard the horror stories of people breaking down on the barren roadside being robbed by the many poor and hungry hill people who seemed to wait behind the cacti and mountains for that poor soul with an unresponsive car, especially for the foreigner with all his goods and riches. I could not leave my wife and child in the car to walk the many miles in hope of finding someone who could help us. We could not all go or we would most likely come back to a scrap pile rather than a car. Luckily, we had booster cables in the trunk. So I took them out and waved down a passing car hoping he would help us and not rob us. He, by the grace of God, stopped to help but by the refining hand of God he could do nothing. Our car would not take the boost, and soon our

One of the men said, "I live just down the road. We'll take the tire which you've taken off the truck and mend it for you." So we got on the bus and went about .5 km to his house.

After taking the tire off the rim, we discovered that the tube was ruined. It was beyond repair. Again, I was wondering what we would do. The man went outside, took a tire off his ox cart,

took out the tube (which was the right size), and put it in my tire. He pumped it up and we were ready to go. He went back to the truck with us and put the tire on. He told me I could return the tube when I had a chance to.

We dropped him at his village and proceeded on to Wanezi. We arrived at 9:30 p.m., tired but thankful that the Lord had supplied our need.

At the mission, we then used the handle from the ambulance to get the spare tire down. All it needed was air. The next day I

drove to Bulawayo without any problems.

Upon my arrival, I talked to the Shenks. Don was the one who always fixed the tires and other problems with the truck. I knew he would have wanted the handle in the truck, so I was surprised that I couldn't find it there.

Can you imagine my embarrassment when Don told me it was where it belonged? There is a special place under the hood for it.

This experience taught me that the Lord does watch out for us. The blowout happened at the right spot where someone was available to help us. ■

...and spiritual lessons

Datsun tried desperately to help but had to leave us stranded as the rains came pouring down upon us. As I stood waving good-bye to him with the rain pouring down upon

me, my mind began to produce thoughts that were not wholesome. "Why," I cried out to God, "are you letting this happen. What are you going to do next, and what are we going to do in the meantime?" Yes, even missionaries get angry, sometimes with God, too, and I was angry. I didn't feel like praying, or talking with my wife. I was angry. Finally in utter frustration and helplessness, I reclined my seat and began to rest (I thought I would need this rest to take the "night watch" because we would be there all night).

Five minutes elapsed and my wife woke me up as she pointed to that small Datsun with the family of five. They had returned with an auto-mechanic. The mechanic opened my hood and saw my dirty battery connection. With a simple screwdriver and my booster cables he started our car and we were back on the road. We were back safely in our house in Mexico City at 10:00 p.m. that same day.

After this whole ordeal was over, I had to repent of my anger, especially for my unwholesome thoughts, my lack of trust in my awesome God, and also for my pride that kept telling me I could deal with the situation without the inter-

vening hand of God—how foolish! My God, out of love, humbled me that day. I have my grade 12 diploma with auto-mechanics emphasis and yet something so simple continued to elude me because the Lord was refining his precious jewel. I am a hard stone that is slow to refine and teach, but the grace of God mercifully continues his work on me with the greatest of patience because he sees my potential. I hope I have learned to trust in him more than my own "expertise" but I'll probably need many more humbling lessons, and praise be to God, he will continue to refine me and supply me with these lessons of life.

The commercial for the U.S. Army says, "Be all you can be in the army." Well, the army will never make someone all he can be. Only God with his lessons of life and his patient hand can make us all we can be and more, because he loves us and sees in us the great potential and worth that exists within all of us.

*"What is man that you are mindful of him,
the son of man that you care for him?"*

*You made him a little lower
than the heavenly beings and
crowned him with glory and
honor...*

*O Lord, our Lord,
how majestic is your name in
all the earth!"*

Psalm 8:4, 5, 9 ■

"angel" had left and we still sat on the side of the road . . . waiting.

Once again the Lord was using his refining hand to increase my worth to him and this work in Mexico City. With visions of being robbed or spending the rest of our lives on Highway 57 between Matehuala and San Luis Potosi, we began to pray. Yes, even missionaries are sometimes slow to pray. Why we think we can do things on our own without God's help is beyond me. Could it be our pride? Probably. Nonetheless, we finally began to pray with fervency and urgency.

After praying we looked at each other, then at the keys in the ignition. Surely the test of the Lord was over and he would now miraculously start our car. I turned the keys. The crank turned and drained the battery. The car was still unresponsive, now worse than before. Well, maybe all we need is another boost. So I reached for my cables and waved down another motorist. As he brought his car next to ours and we connected the cables, it began to rain. I tried the key again and again to no avail. This kind motorist with his whole family in his small

God at work in our world

More Africa memoirs

Fred Holland—Ashland, Ohio

Mozambique introduced us to another church [in addition to Malawi] which is affiliating with the Brethren in Christ. We were met at the airport by five leaders and taken to a hotel. The luxury and tourists are long gone, but we had a clean room, private bath (cold water only) and interesting food. Grace enjoyed daily walks on the beach watching the fishermen. We taught classes for leaders in the mornings and preached in the evenings.

The church founder, Agostinho José Xavier, once belonged to a legalistic, independent church. But when he began questioning practices, they expelled him. He now cares for 123 congregations with about 18,000 attendees. They have not had missionaries and are eager for leadership training, but not foreign domination. Their strength is expressed in the giving of offerings in every class or service, in reaching out in evangelism and church planting, and in enthusiastic worship. When we made good points, they clapped and shouted. Pray for peace in this war-torn country.

Being in Zimbabwe was like coming

home. We were back at Mtshabezi where we started in 1955. The principal of the Bible institute organized a workshop to train extension-center leaders for a reinstated TEE [Theological Education by Extension] program. Thirty-five pastors and church workers attended for three weeks, learned the basics of TEE and practiced leading seminar sessions. Then they helped the district overseers plan for reestablishing the program. Grace led morning sessions on prayer and spiritual warfare. On the weekends we went to Bulawayo and preached in churches we had helped with visitation programs some years ago. Please pray for the reopened TEE program and for revival in Zimbabwe. God is at work; we are encouraged.

Children need Jesus

John Brubaker—Bangkok, Thailand

Just before Allen's fifth birthday, while riding behind Mommy on his way to school, Allen asked if he could ask Jesus into his heart. We're not sure what prompted him at the time, but he often talks about how Jesus helps him at school. You see, as in all Thai schools, his school day begins with a short,

Buddhist prayer. The few children who are not Buddhist don't participate, but the emphasis is clear. Buddhist thought and principles also underlie many of the stories and lessons taught. As a follower of a minority religion, Allen learns why his mommy's and daddy's beliefs are different and how Jesus can make a difference in his life even as a little boy.

Making a difference

Leslie Book—Managua, Nicaragua

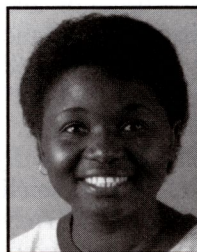
This past summer we took a trip north and visited Pastor Jesus Martinez at Jalapa. Curtis had been there five months before with some of the national board members. Then the group had been small. This time, the building could not contain the crowd of 50+. The difference? The church had held a *campaña* (evangelistic meetings) and the pastor had quit work to devote more time to visiting and preparation.

The new executive director of the Brethren in Christ of Nicaragua, Rosendo Pérez, along with the national board, is really moving along. They have a keen interest in pastoral and lay-leader education and in evangelism. There is an evangelism committee which helps

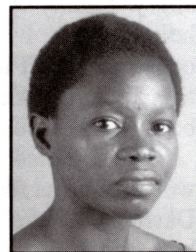
Four Brethren in Christ among 92 IVEP participants

Four young people from Brethren in Christ churches in Zambia and Zimbabwe are among 92 persons from 31 countries participating in this year's International Visitor Exchange Program sponsored by MCC. Most visitors spend six months in one North American location, meet for a mid-term reunion, then spend six months at a second location. Some will spend the entire year at one place.

Editor Muchindu, from Bulawayo, Zimbabwe, has been assigned to Beatrice, Neb. Her father works at Matopo Book Centre; her mother is a teacher. At home she is in the church choir and is a Sunday school teacher.



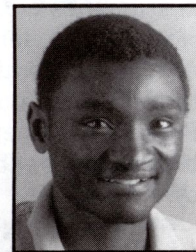
Muchindu



Muleya



Sibanda



Sikwangala

Shelly Muleya, of Mufulira, Zambia, has been assigned to Mountain Lake, Minn. Her parents are farmers and are active in the church. She has been a Sunday school teacher and treasurer for her youth group.

Zibusiso Sibanda, of Bulawayo, Zimbabwe, has been assigned to Schwenksville, Pa. Her father is a Brethren in Christ pastor. A member of the Youth Committee, she has also taught Sunday school.

Ezra Sikwangala, of Choma, Zambia, is in Chambersburg, Pa. His father, a farmer, and his mother, a teacher, are both active in the church. Ezra serves on a gospel team, plays the piano, and leads congregational singing.

IVEP is a cultural exchange that promotes international friendship through person-to-person contact between international young people and North American Mennonites and Brethren in Christ. ■

organize *campañas* and brings in a team for visitation. Our local church had a *campaña* this summer. I was impressed with the organization and with the way brothers and sisters from other congregations got involved. There has also been increased effort to give pastors' seminars, especially in areas outside the city.

We have felt good about the motivation to self-support from the leadership. For example, when the church jeep needed new tires, various congregations contributed to the local treasury the money (\$400) needed. There are obstacles and difficulties to be overcome: economic hardship, doctrinal differences, and perhaps the tendency to concentrate most of the energy on evangelism and not really work at discipling new believers. But the church is growing. We expect at the next conference (beginning of the year) to formally accept five preaching points as organized churches.

Summer pickin's

Mim Stern—Philadelphia, Pennsylvania

On one of our summer delight trips (berry picking in New Jersey), Jane, a cute Chinese bride of one month, was in our group. New in America and lonely, with her husband occupied most of the time with studies, she welcomed being introduced by a mutual friend. With a gallon bucket tied around her waist, she was having fun in the blueberry patch while she tried out the little English she knew.

Then I had a brainstorm. We were trying (in vain, it seemed) to get a carload for the International Student World Week camp in the Berkshire Mountains of western Massachusetts. Those who had promised in the spring they would go now either had jobs or were in summer school.

"Would you like to go to Massachusetts next week?" I asked. Explanations followed as to what it was all about: good food, fun, Christian teaching, sightseeing, etc. So it was that this new bride said goodbye to her husband for a week and joined Miss X, a seminary student from Mexico, Pat from Zimbabwe, Linda from Zambia, and we were off.

We soon noted that Miss X's strong accent and Jane's little English made communication between the two very

difficult. However, they became good friends, roomed together at camp, and soon Miss X was sharing Jesus with Jane. Jane admitted that she was empty. We learned later that the soil had been partially prepared when Jane's husband had accepted Christ earlier in his stay in this country.

One morning Miss X announced that Jane had accepted the Lord the night before. A baptismal service was on the schedule for the week, and Jane decided that she wanted to take this step also. With faltering English, she testified before the group that she wanted very much to follow Jesus forever. It was precious.

An interesting sidelight is that Miss X had planned to return to Mexico for the summer, but some disturbing events caused a change in plans. So when Pete invited her to camp, she quickly agreed to go. As we drove home, she shared that she felt confirmation of God's divine appointment in her being at the camp. The experience as a spiritual midwife to a Chinese person (a group with whom she had little previous contact) affirmed her deep longing to reach out to other internationals for Jesus' sake. It was special for us just being catalysts. ■

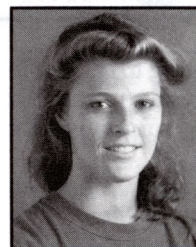
Two begin SALT assignments overseas

Peter Enns, of Harrow, Ont., most recently of Quebec City, Que., has begun a one-year SALT assignment with MCC in Owa and Nakashibetsu, Japan, where he will work as a farm laborer and a teacher's assistant. Enns received a bachelor's degree in French and English from Laval University in Quebec City, and was last employed as an ESL (English as a second language) monitor in a high school in Quebec City. A member of North Leamington (Ont.) United Mennonite Church, Enns was associated with La Communion Chretienne Nouvelle Vie, a Brethren in Christ fellowship in Quebec City.

Gordon Schmidt, of Lanham, Md., has begun a one-year SALT assignment with MCC in Bulawayo, Zimbabwe, where he will work as an office worker and teacher's assistant. He received a bachelor's degree in art from Messiah College, Grantham, Pa., where he worked as a

Farver to Europe in Intermenno program

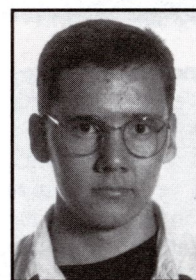
Dorinda Farver, of Hershey, Pa., is one of 30 North American young people beginning a year in Europe with the Intermenno program. She will work as a nanny with several Dutch families in Den Hagg, Netherlands, for the first six months, and will



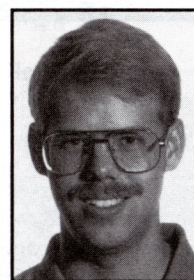
probably move to another placement in the same country for the second half of the year.

A member of the Shenks congregation near Elizabethtown, Pa., she is the daughter of Debra and Douglass Farver of Elizabethtown.

The Intermenno program is a one-year exchange program with Europe administered by the Intermenno Trainee Committee of Europe, which is composed of representatives from the Netherlands, Germany, Switzerland, and France. Mennonite Central Committee assists in providing orientation for participants. ■



Enns



Schmidt

graphics arts assistant. He is a member of Largo Community Church in Mitchellville, Md.

MCC is the service, development, and relief agency of North American Mennonite and Brethren in Christ Churches. Currently about 900 MCC workers serve in such ministries as community development, education, health, food production, and emergency response. SALT (Serving and Learning Together) International is an MCC program for young people ages 18 to 22 interested in working overseas for one year. For more information, contact MCC at 21 South 12th Street, P.O. Box 500, Akron, PA 17501-0500. ■

Go . . . with a book, not a gun

by Lamar Fretz

There is so much reading to be done in preparation for General Conference that it seems a good idea to do some reporting in the off-year.

Don Shafer and I are Brethren in Christ representatives to Mennonite Central Committee. In addition, Don sits on the MCC U.S. Executive Committee and I sit on the overseas MCC executive committee. This report is written from my perspective as I go every three months to Akron, Pa., and listen to people from around the world as we shape program.

For many years C.N. Hostetter sat at the executive table at Akron. I feel so inadequate trying to follow him there.

But he helped to prepare me many years ago when he came to the hayfield where I was raking hay. What a shock it was to see C.N. Hostetter come walking across the field just to talk to me, and to invite me to get off the rake to go to school. To appreciate this fully you have to know about Bertie Township ditches and how bumpy it is to rake cross-wise with the horse dump rake.

People like C.N. Hostetter and E.J. Swalm were my mentors. From them I learned simple things like "Work for peace in times of peace, not war," and "Go with a book, not a gun." So what does a person out of this tradition see at Akron?

Things are changing so quickly that reporting every two years is grossly inadequate. We have seen the Berlin Wall come down, the Gulf War and the break-up of communist governments. With the lessening of the Cold War there is increased insecurity. Suddenly all this talk about First World and Third World is out of date. Now we have a world of power in the center with countries on the fringes. This bodes ill for the non-aligned nations that could play off the East against the West.

Our General Conference Board for Brotherhood Concerns paper on militarism is suddenly and completely out of date. This study was a response to what MCC workers were seeing throughout the world in 1985-86. At the 1988 MCC Annual Meeting at Souderton, Don Shafer made a presentation which began to look at this militarism question.

We would be wise to move quickly to try to see where we are going. Because we have a mind-set that there are always good guys and bad guys, who will replace the communists? In this simplistic search

Musings

by Wilbur W. Benner

Is this for real? I pinched myself to see if it was really me seated on a 747 Northwestern jet crossing the Atlantic enroute for Zimbabwe.

Let me say I'm so grateful the church has given me many opportunities to serve. I've pastored in nine different congregations, preached more than 150 revival meetings, served as evangelist in five camp meetings, performed 150 weddings, plus many other blessings. Now I'm on my way for a month of evangelism in Zimbabwe and to serve as keynote speaker at their General Conference. Can this be true? Coming from the mountains of Central Pennsylvania—rural Juniata County—can anything good come out of Mifflintown or Juniata County?

I arrived safely in Zimbabwe to be met at the airport by host and hostess Walter and Mildred Lehman from Youngways Guest House in Bulawayo. The Mthombenis also were present. Youngways became my home for a month, coming and going from there.

It was my privilege to serve as evangelist at the Lobengula Church, a great congregation of lovely people. The services were alive with great singing, great crowds, and truly a great spirit of revival. This congregation had done its homework prior to revival; much prayer and fasting had been realized. The Holy Spirit anointed the services, some were saved, many were filled with the Spirit, and many sick were healed. It was a great time!

Last fall, while Rev. Raphael Mthombeni was holding revival

services at the Antrim church, we lifted an offering of \$11,000 to build a church at Tsholotsho. The great day, August 25, arrived for the dedication of this, the Antrim Tsholotsho Brethren in Christ Church. I was blessed to be at this service, and preached the dedication sermon from Matthew 16:18. Bishop Martin Senda led in the dedication ritual. Rev. Mthombeni served as Overseer in this area and Rabson Zikhalai is pastor. (Rabson was a member of the class I taught at Ekuphileni Bible institute in 1988.) What a joy to serve with him!

Another delight was to meet in pastors' seminars in four areas of the church in Zimbabwe. It had been announced prior to my coming that I should minister concerning life in the Holy Spirit. These sessions became a real joy—receiving and answering questions concerning the "work and ministry of the Holy Spirit." Some took on the aspects of a prayer meeting or a healing service—anointing with oil and prayer.

The General Conference theme was "The Role of the Holy Spirit in the Life of the Church." To hear that great congregation sing what seemed to become the theme song, "The Comforter Has Come," was spine-chilling! Receptive youth eagerly sought to be Spirit-filled. While there was no healing service as such at the Conference, many sought me out of the crowd to be anointed and prayed for; great testimonies of healing resulted. The General Conference was characterized by beautiful spiritual singing by the choirs, quartets, and solos; lively debate; wholesome business directed well by the secretary and bishop; and superb fellowship. The communion service was special, to sit with 2,200 African brethren and sisters and to realize "heaven on earth." I thought of the marriage supper in heaven when people come from every tribe, tongue, and nation on earth and sit with our blessed Lord. What a day that will be.

A special thanks to the Brethren in Christ for allowing me to be "one of them" and to serve our Master through the invitation and guidance of the Brethren in Christ. ■

Wilbur Benner pastors the Antrim Brethren in Christ Church in Greencastle, Pa.

for a dragon to be slain, the Muslims are emerging as the bad guys.

Many of us are not aware that there are a billion Muslims in the world. And considering how quickly they are becoming a permanent part of the social landscape of the American and Canadian cultures, we should be in a hurry to learn about them. We were too slow "on the draw" with "militarism."

A direct MCC response to the Gulf War is to send a pastoral group to the Middle East just to listen to what the spiritual leaders there have to say to us. Don Shafer is one of the dozen people who will go on this mission.

It was unprecedented to have six disasters in about as many days in April 1991. Wind disaster in Kansas and Bangladesh. Earthquakes in Costa Rica and Soviet Georgia. Refugees in Sudan and Kurdistan. This put tremendous strain on MCC's capacity to respond with relief. There was some criticism that MCC failed to respond adequately to the Bangladesh disaster. I joined Overseas Secretary Ray Brubaker and South Asia Secretary Ed Martin in a visit to Bangladesh November 1-10. I also listened to workers in the Middle East, Philippines and Taiwan.

Many people perceive MCC as a parachurch organization. It is not. MCC is completely owned by our denominations, the Brethren in Christ being one of them. The fact that Tim Cober is the only Brethren in Christ person in a regular overseas assignment with MCC speaks to the question of ownership.

MCC appreciates the financial constraints under which all of the participating denominations are working. It does not seek more than its share of resources. MCC appreciates the giving from the Brethren in Christ. It is policy that a Christian witness must be given with everything that is done. The extent of ministry is limited by the workers available. What can we do to nourish our people to hear God's call to service?

Events in the world move at a bewildering pace. We seem to be walking backwards into the future, with our eyes on the past, looking at the future only through a rearview mirror. MCC tries to listen carefully to what the partners overseas want to say. It is so overwhelming that it is normal to want to turn everything off as easily as we switch off a TV.

MCC continues the good work not because it can do a lot but because God calls us to obedience to love our neighbors as ourselves. ■

Africa Youth Discovery Team commissioned for music ministry in Africa, North America

The 12 members of the 1991/92 southern Africa Youth Discovery Team held a service of commitment October 5 in Bulawayo, Zimbabwe before beginning a seven-month music ministry.

This MCC team was formed in September and includes three Brethren in Christ Church members from Zimbabwe; two members from the Spiritual Healing Church (an African Independent Church) in Botswana; a Mennonite Church member from the United States; three Mennonite Church members from Canada; and one Christian Reformed Church member from Canada. The inter-cultural team will study the Bible and faith issues together and prepare a repertoire of music to teach and share in churches and other institutions in southern Africa and North America.

"I really feel that God is sending us with a message for the world," said Nomazulu Ndlovu, of Bulawayo, Zimbabwe, following the service. "I pray that we can be faithful and keep our promise and fulfill our goals to spread the word of God through singing."

"We held the service because we felt it would strengthen ties among team mem-

bers," reflected team leaders Elinor Miller and Sandra McLaughlin. "It also helped the team focus on the idea of being sent by God. Team members hope their musical ministry will bring a message of hope, joy and love."

Through song and drama the group will "praise God the Creator, recognize God the Healer, and celebrate a God who makes all people one, regardless of race or gender," said Miller and McLaughlin. "Of course this cannot be their message unless there is unity, acceptance, and love among team members. In their months together, they will flesh out the words of their message."

After visiting churches in Zimbabwe, Zambia, Botswana and South Africa, the group will travel to California in late December, concluding their North America itinerary in Pennsylvania March 31. They will visit primarily Brethren in Christ churches at the request of Zimbabwe Brethren in Christ churches who helped identify the team's goals and objectives. The group's itinerary will be publicized by MCC offices in the coming months.—*Andrea Schrock Wenger, MCC Visitor Exchange Program*



Team members, left to right: (back row) Darryl Barg of Winnipeg, Man.; Wendy Janzen of Winnipeg, Man.; Thomson Dowu of Bulawayo, Zimbabwe; Hlengiwe Ngwenya of Bulawayo; Basiki Lebekwe from Mochudi, Botswana; Steve Abma of Niagara-on-the-Lake, Ont.; (front row) Mathata Magapatona of Gabarone, Botswana; Liz Horst of Newton, Kan.; Carmen Brubacher of Waterloo, Ont.; Nomazulu Ndlovu of Bulawayo.

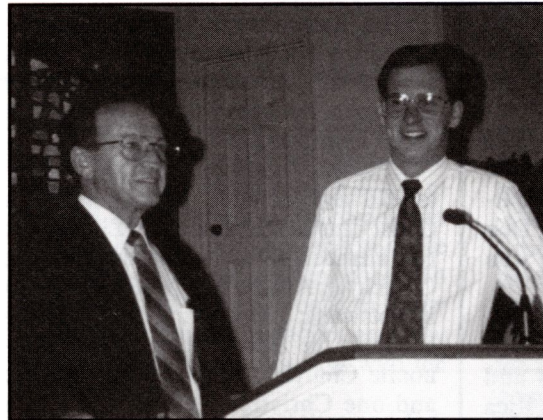
Elinor Miller

Church News

Allegheny Conference

The **Abundant Life** congregation, Uniontown, Pa., had a ham sandwich fundraiser on Oct. 9. ● A family life conference with Drs. David and Joyce Leaman was hosted Oct. 26, 27 by the **Air Hill** congregation, Chambersburg, Pa. ● Fall revival speaker for the **Antrim** congregation, Chambersburg, was Steve Munger. ● Dwight Smith, president of United World Mission, was plenary speaker for the Oct. 13-16 missions conference of the **Fairview Ave.** congregation, Waynesboro, Pa. ● Ed Rickman, Director of Stewardship, spoke Oct. 13 to the **Five Forks** congregation, Waynesboro. The church received seven new members on Oct. 27. ● Bob Hamway gave his testimony Oct. 6 in the evening service of the **Green Spring** congregation, Newville, Pa. ● A ladies' group of the **Hollowell** congregation, Waynesboro, concluded a study of Colossians in October under the direction of Grace Wingert.

Bishop Kipe was the Oct. 13 morning speaker for the **Iron Springs** congregation, Fairfield, Pa. A Messiah College gospel team brought the Nov. 10 service. ● On Oct. 20 Richard Metzler spoke on the work of the Gideons to the **Martinsburg**, Pa. congregation. ● Si Lehman was Oct. 20-27 revival speaker for the **Montgomery** congregation, Mercersburg, Pa. ● Erwin Pollman of Ohio was evangelist Oct. 6-13 for the **Mt. Rock** congregation, Shippensburg, Pa. ● On



Oct. 20 Carol Geiger brought a missions challenge, "Reflections about Bogota," to the **New Guilford** congregation, Chambersburg, Pa. ● The **Springhope** congregation, Schellsburg, Pa., received four new members on Sept. 29. The church hosted the S-2 churches fall communion service with speakers Bishop Kipe, Mark Slagenweit, and Bruce Grove. ● The ladies of the **Van Lear** congregation, Williamsport, Md., had a shopping spree to Reading, Pa., on Nov. 1.

Atlantic Conference

On Oct. 6 Cyndi Garber gave a concert of contemporary and old time gospel music to the **Conoy** congregation, Elizabethtown, Pa. ● A panel consisting of a counselor, a funeral director, and a doctor discussed "Choosing Love Over Fear" on Oct. 20 with the **Cross Roads** congregation, Mount Joy, Pa. The purpose was to consider response to the terminally ill. ● The play "The Carpenter" directed by David Howell was presented Oct. 12, 13 at the **Elizabethtown**

On November 13, 1881, the Air Hill Meeting House, Chambersburg, Pa., was dedicated with Bishop Aaron C. Wingert preaching the first sermon. One hundred years later, his great-grandson, Gerald Wingert, would be the pastor. On Oct. 20, 1991, his great-great-great-grandson, Allan Mummert, became Air Hill's first associate pastor. Mummert graduated in May 1991 from Lancaster Bible College with a B.S. in Bible. He and his wife Karen have one son, Samuel.

church. ● The youth group of the **Fairland** congregation, Cleona, Pa., sponsored a potato, soup, and salad bar after the Oct. 27 service.

Speaker at the Oct. 18-20 ladies' retreat of the **Fellowship Chapel** church, Bronx, N.Y., was Barbara Davis, director of Ministries of Love, Rome, Ga. ● Lucille Graybill spoke at the Oct. 26 ladies' tea and brunch of the **Free Grace** congregation, Millersburg, Pa., on her "Journey Through Japan." ● On Oct. 26 Pastor Sisco and two lay members of the **Hummelstown**, Pa., church attended the small-church seminar on setting growth goals in the Atlantic Conference. ● Eber and Ruth Dourte and their children led a family life conference Nov. 9-10 for the **Lancaster**, Pa., congregation on the theme "Dealing with Feelings." ● The **Manor** church, Mountville, Pa., resumed toddler gym classes in October.

The **Mastersonville** congregation, Manheim, Pa., had a love feast, communion and foot washing on Oct. 6. ● On Oct. 23 the women's group of the **Millersville**, Pa., church met to view "An Evening with Steve and Annie Chapman." ● A

The Brethren in Christ Churches in Kansas

(The August 1991 issue of *Brethren in Christ History and Life*)

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Maurice Horst (center), chairman of the Advancement Ministries Committee of the Chambersburg, Pa., congregation, lights a match to the church's mortgage in a Sept. 29 service. The church has a history of continual expansion, as is evidenced in the five corner stones bearing the dates 1906, 1929, 1953, 1974, and 1983. Said Horst, "We can be sure that each of these major renovations and additions did not come without much prayer and sacrifice. . . . Our spirits merge with the inscription on the 1983 cornerstone, 'To God be the glory.'"



missions weekend Oct. 26-27 at the Mt. Pleasant church, Mount Joy, Pa., included guests Carol Geiger, Mary Olive Lady, and Arthur Climenhaga. ● Carol Geiger spoke on Oct. 6 to the New Covenant congregation, Quakertown, Pa., about church planting in Colombia. ● The youth of the Palmyra, Pa., church were for hire Oct. 19, 26 for fall chores. Martha Lockwood has resigned as associate pastor. ● The Pequea church, Lancaster, Pa., hosted an organ dedication and recital by Richard Van Auken on Oct. 20.

The Refton, Pa., church had Renewal Sunday services on Oct. 13 with speaker George Kimber. The board has authorized hiring a part-time minister of music. ● Oct. 13 was homecoming Sunday at the Silverdale, Pa., church. ● John Byers spoke at the Oct. 13 church retreat of the Skyline View congregation, Harrisburg, Pa., on "Expanding Our Vision in Ministry." ● On Oct. 6 the Speedwell Heights congregation, Lititz, Pa., viewed the film "Ordinary Guy." ● The Stowe, Pa., congregation planned a teleharvest Nov. 11-16 to invite 1000 neighbors to their Dec. 22 service. ● The Summit View congregation, New Holland, Pa., enjoyed an evening gospel magic show by Don Dippner on Oct. 13.

Canadian Conference

Allan and Ann Wideman spoke about their mission to New Guinea on Oct. 6 to the Bridlewood congregation, Agincourt, Ont. ● The Promised Land Puppets ministered on the morning of Oct. 6 to the Covenant congregation, Penetanguishene, Ont. Jay and Judy Smith, returned from Senegal because of a shortfall in missions funds, spoke on Oct. 27. ● Laurie Hadden (Canada BCL), Harvey Sider (Moderator), and Gordon and Susie Gilmore (missionaries to Venezuela) all spoke in October to the Delisle, Sask., congregation. ● "Abuse in the Home" was the topic Oct. 20 when David Stewart of Shalom Counseling Services spoke to the Falls View congregation, Niagara Falls, Ont. ● Earl and Grace Milne of the Heise Hill congregation, Gormley, Ont., celebrated 50 years of marriage Oct. 13 with an open house at Parkview Village auditorium. ● Evening services in October and November at the Kindersley, Sask., church included a Maximum Marriage seminar and a concert Nov. 10 by the Superb Men's Choir.

The Massey Place church, Saskatoon, Sask., had six Mom's Nights Out in October and November. ● The North East Community church, Calgary, Alb., studied *Strengthening Your Grip* in September and October. The church collected food items for the Salvation Army in October. ● Brian and Angela Richardson led a renewal seminar Nov. 1-3 for the Oak Ridges, Ont., congregation. ● On Oct. 20 the Port Colborne, Ont., congregation celebrated the dedication of its new addition with speaker Henry Wiebe, a meal, and the youth film "Sean Sellers Story." ● "The Secret of a Close Knit Family" was the evening film Oct. 6 at the Sherkston, Ont., church. ● The Upper Oaks congregation, Oakville, Ont., conducted networking seminars in October to help members discover how God has uniquely gifted them for ministry. ● A young mothers' support group now meets weekly at the Westheights church,

Kitchener, Ont. Four persons were baptized Oct. 12.

Central Conference

On Oct. 5, five persons received baptism at the Amherst church, Massillon, Ohio. ● The Ashland, Ohio, congregation had a hayride and bonfire on Oct. 12. On Oct. 23 the youth led a Wednesday night service featuring a "family feud" game. ● The Bethel congregation, Merrill, Mich., had a six-night study Oct. 14-19 on the doctrine of holiness. ● The Christian Union church, Garrett, Ind., had a dramatic reading, "Tearing Down Strongholds," in the Oct. 13 ser-

vice. Alvin and Thata Book shared a video presentation about Venezuela on Oct. 27. ● Warren Hoffman led Nov. 9-13 uplift services for the Fairview congregation, Englewood, Ohio. Pre-revival events included a message by Melvin Hollingsworth, a men's prayer breakfast, and small group prayer.

The Lakeview congregation, Goodrich, Mich., hosted the Blackwood Brothers in concert on Oct. 24. The church enjoyed a quizzing demonstration on Oct. 27 by members of the Nappanee, Ind., quiz team and sponsors. ● A group from the Peace Chapel congregation, Ravenna, Ohio, attended a Harvest concert on Oct. 31. A Tuesday night visitation program

E.V. Timelines

100 Years Ago

Dec. 1, 1891 issue—"A sister" from Lawndale, Pa., writes, "Why do you dress so plain and so singular? is the question often asked me. . . . It is not wrong for me to make a new dress the way the old one was made, but it would be for me to get a fashion book to see what the latest style is. . . . It is surprising to me that Christian professors are so much more afraid of a form in plain clothing than they are of the fashions of the world."

75 Years Ago

Dec. 25, 1916 issue—Editor George Detwiler, in an article, "Another Year—Some Visitor History": "As to the future of the *Visitor* we will not venture any prediction. . . . If we had 2500 paying subscribers that could be depended on year after year, we would not need to fear to meet the present extraordinary advance in the cost of production. . . . We have confidence in the church, that it will see to it that the continued life of the paper will be assured and secured, and not go under on account of the present adverse condition."

50 Years Ago

Dec. 22, 1941 issue—In the editorial by V. L. Stump: "Now that the United States is in war with Japan, it is bringing to us with frightful reality the terrible scourge of dictatorship which has struck the world. . . . We may be quite sure that this year, which will mark the third anniversary of the European struggle, there will be no armistice issued for Christmas Day."

25 Years Ago

Dec. 7, 1966 issue—In the article "Gift of Gifts!" by Jerel Book, he writes, "I am 26 years old and have received new life through God's Son. I treasure this gift above everything else in my life."

Doris Cober writes from India: "Language exams completed, the John Siders arrived in Purnea the first week in October. John's days are busy as he oversees the building of the new missionary residence there. . . . A *pukka* grain storage building which we hope will be rat-proof is being constructed at Barjora. . . . Harvey Siders and the Cobers had a refreshing two-day visit in Darjeeling."

10 Years Ago

Dec. 25, 1981 issue—Luke Keefer, Jr.: "It has been my general observation that those who abandon the doctrine of the virgin birth generally lose also the concept of the new birth."

began in mid-October. ● On Nov. 1 the **Phoneton** church, Tipp City, Ohio, threw a costume party as an alternative to Halloween for children and adults. ● Missions speakers on Oct. 27 for the **Pleasant Hill**, Ohio, congregation were Daryl and Lois Climenhaga. ● The **Union Grove** congregation, New Paris, Ind., joined the **Nappanee** congregation on Nov. 6 for foot-washing and communion.

Midwest Conference

On Oct. 20 Diane Robson of Campus Crusade spoke at the "community night" service of the **Abilene**, Kan., church. ● The **Mound Park** congregation, Dallas Center, Iowa, planned an Oct. 12-13 missions conference with guests John and Lucille Graybill; a Japanese-style women's tea; a men's breakfast; representatives from summer and intercultural missions; and a student from Japan. ● Paul Hostetler recently shared his Cooperative Ministries presentation with the **Mt. View** congregation, Colorado Springs, Colo. ● Andrew Begaye taught on the topics of spiritual growth and warfare, commitment, and discipline at special Bible meetings Nov. 4-8 at the **Navajo** church, Bloomfield, N.M. ● The **Oklahoma City**, Okla., congregation enjoyed a harvest barn party Oct. 26 at the Donaghe farm. ● Oct. 6 was homecoming weekend at the **Rosebank** church, Hope, Kan. The youth had a hayride and hot dog roast on Oct. 13. ● Lois Raser spoke about Mexico and Mary Olive Lady about Africa in the Oct. 13 service of the **Zion** church, Abilene, Kan.

Pacific Conference

The **Moreno** church, Moreno Valley, Calif., has created new positions to oversee various growing areas of church life: ministers of congregational support, outreach, Christian education, and specialized ministries. ● The **Ontario**, Calif., church hosted the Oct. 19 Pacific Conference church growth dinner. ● Bob Geiger, missionary to Colombia, spoke Oct. 20 to the **Pacific Highway** congregation, Salem, Ore. ● The **Upland**, Calif., church raised \$360 for the London Children's Project through recycling efforts.

Southeast Conference

On Oct. 27 Peter Colon of Friends of Israel Gospel Ministry did a reenactment for the **Community Bible** church, Sarasota, Fla., based on Leviticus 16, "Messiah in the Day of Atonement." ● The **Holden Park** congregation, Orlando, Fla., held an Oct. 20 afternoon service of celebration in their newly refurbished sanctuary. ● An October missions emphasis at the **Winchester**, Va., church included a visit from Jay and Judy Smith and the video "The Wait of the World."

Susquehanna Conference

Jack Lehman shared about his work trip to Mexico Oct. 20 with the **Big Valley** congregation, Belleville, Pa. ● Marvin Matthews was in concert Oct. 6 at the **Carlisle**, Pa., church. A new portrait of the founding bishop of the congregation, Jonathan Wert and his wife, now hangs in the library. ● A group from Mount Joy Mennonite Church provided music for the Oct. 27 Rally Day service at the **Cedar Grove**

church, Mifflintown, Pa.

● The women's fellowship of the **Cedar Heights** congregation, Mill Hall, Pa., had a white elephant sale on Oct. 1. The members wore their work clothes to the Oct. 13 Laity Sunday service. ● The recreation committee of the **Cumberland Valley** church, Dillsburg, Pa., sponsored a bus trip Oct. 5 to the Smithsonian Institute and Washington Zoo. ● The **Dillsburg** church was in retreat Oct. 5-6 at Adelphi.

The **Grantham**, Pa., congregation had an Oct. 20 forum to discuss future growth and the idea of locating off campus. The Chancel Choir gave a service of African-American spirituals on Nov. 10. ● The recent golf outing of the **Jemison Valley** church, Westfield, Pa., netted \$362 for missions. Eddie Piper was in concert Nov. 3. ● The **Locust Grove** church, York, Pa., had fall revival services in October with Carl Shank speaking on "Christianity That Matters." ● On Oct. 6 John and Mary Bundy shared about their recent trip to Russia with the **Marsh Creek** congregation, Howard, Pa. ● Don Shafer led revival services Nov. 3-7 for the **Mechanicsburg**, Pa., church. ● The Singing Men of the **Messiah Village** church, Mechanicsburg, gave a concert Oct. 20. ● In October and November the **Redland Valley** congregation, York Haven, Pa., viewed the Swindoll films, "Strengthening Your Grip."

For the Record

Births

Abeldt: Austin Tyler, Oct. 9; Larry and Nadine Abeldt, Rosebank congregation, Kan.

Bingaman: Randa Lindsay, Aug. 24; Randy and Ronalyn Bingaman, Hollowell congregation, Pa.

Bourassa: Katelyn Michelle, Sept. 27; Jerry and Marilyn Bourassa, Sherkston congregation, Ont.

Brubaker: Michael Albert, Sept. 23; Douglas and Tonda (Hackenberger) Brubaker, Cedar Grove congregation, Pa.

Byers: Jay Daniel, Oct. 3; Fred and Vickie (Leese) Byers, Montgomery congregation, Pa.

Byler: David Allen, Oct. 27; Bruce and Rhoda (Kindy) Byler, Bethel congregation (Merrill), Mich.

Charlton: David Claude, Aug. 1; Mark and Lucille Charlton, London congregation, Ont.

Domsher: Miriam Catherine, Oct. 6; Larry and Susan (Cassel) Domsher, Fairview congregation, Ohio.

Eberhard: Anna Beth, Oct. 5; Paul and Audry (Charles) Eberhard, Mound Park congregation, Iowa.



On Sunday evening, Sept. 15, Mary Beth Stoner was honored for her ministry with the Sunshine Class for the developmentally disabled at the Cedar Grove church, Mifflintown, Pa. She helped to initiate the program in 1976.

Garver: Samuel Engle, Oct. 21; Howard and Rebecca (Engle) Garver, Edinburg, Texas.

Gayman: Ashley Nicole, Oct. 14; Steven and Tina (Shank) Gayman, Air Hill congregation, Pa.

Graby: Steven Garrett, Oct. 17; Steven and Jennifer (Weaver) Graby, Manor congregation, Pa.

Groff: Taylor Dean, Oct. 23; Steve and Dawn (Rohrer) Groff, Pequea congregation, Pa.

Herr: Adrienne Kathleen, Sept. 27; John and Kathleen (Brown) Herr, Manor congregation, Pa.

Huerter: Michael Eugene, Sept. 27; Joe and Nancy (Crowder) Huerter, Elizabethtown congregation, Pa.

Kreider: Laura Sue, Oct. 4; John and Susan Kreider, Lancaster congregation, Pa.

Landis: Tyler Jason, Oct. 18; Kevin and Bettina (Thomas) Landis, Manor congregation, Pa.

Myers: Philip, June 29; chosen son of Dennis and Eunice (Bert) Myers, Winchester Fellowship, Va.

Nauman: Sabrina Lynn, Aug. 8; Jay and Chris Nauman, Speedwell Heights congregation, Pa.

Nauman: Teah Renee, Aug. 20; David and Janet Nauman, Speedwell Heights congregation, Pa.

Pfeiffer: David Andrew, Oct. 3; Glenn and Denys (Schmitt) Pfeiffer, Speedwell Heights congregation, Pa.

Sevetsky: Blake Michael, Sept. 12; Christina Sevetsky, Oklahoma City congregation, Okla.

Stahl: Blake Anthony, Oct. 10; Tony and Lisa (Rife) Stahl, Chambersburg congregation, Pa.

Stoermann: Anna Marie, Sept. 16; Mark and Joy Stoermann, Mt. Rock congregation, Pa.

Stutzman: Stephanie Marie, July 25; Scott and Melody Stutzman, Speedwell Heights congregation, Pa.

Taylor: Marie Arlene, Aug. 28; Terry and Teresa Taylor, Fairview congregation, Ohio.

Walmer: Kayla Mac, Oct. 18; Paul and Lori (Harvey) Walmer, Elizabethtown congregation, Pa.

Welch: Karen Kay, Sept. 26; Norman and Marilyn (Raush) Welch, Manor congregation, Pa.

Wissler: Alexander Randall, Oct. 3; Randy and Debra (Akers) Wissler, Manor congregation, Pa.

Witmer: Jill Elizabeth, Oct. 1; Lewis and Judy (Burkholder) Witmer, Manor congregation, Pa.

Zagorski: Laura Marie, Oct. 13; Daniel and Shirley (Smith) Zagorski, Perkiomen Valley congregation, Pa.

Zimmerman: Evan Michael, Oct. 21; Marty and Marcie (Berger) Zimmerman, Antrim congregation, Pa.

Weddings

Armstrong-Schick: Sandra Lee, daughter of Larry and Rebecca Schick, Lancaster, Pa., and Daniel Steven Armstrong, son of Charles and Carol Bleacher, Conestoga, Pa., Oct. 5, at Manor Brethren in Christ Church with Rev. Robert W. Hempy officiating.

Brubaker-McIntyre: Martha Luann, daughter of Ralph and Martha McIntyre, Lititz, Pa., and Donald Lynn, son of Martha and the late Harold Brubaker, Strasburg, Pa., Aug. 24, at Timberline Lodge, with Rev. Janet Peifer officiating.

Brubaker-Miller: Lucille Annette, daughter of John and Carolyn Miller, Houghton, N.Y., and David Alan, son of David and Laona Brubaker, Mechanicsburg, Pa., Aug. 24, at Houghton Wesleyan Church with Rev. Michael Walters officiating.

Caron-Ruppert: Linda Anne, daughter of Brian and Donita Ruppert, Collingwood, Ont., and Sean William, son of Olive and the late Paul Caron, Collingwood, Sept. 21, at Stayner Brethren in Christ Church with Rev. Darrell Winger officiating.

Cloutier-Seburn: Dawn Marie Seburn, Fort Erie, Ont., and Jean-Paul Cloutier, Fort Erie, Oct. 5, at Sherkston Brethren in Christ Church with Rev. Leonard J. Chester officiating.

Detweiler-Paul: Tara Dawn, daughter of Frank and Dorothy Paul, Souderton, Pa., and Donald Glenn, son of Norman and Betty Detweiler, Telford, Pa., Aug. 17, at Towamencin Mennonite Church with Rev. Timothy Martin officiating.

Donaghe-Mason: Tammy Lee Mason, daughter of Gary and Leona Wano, Guthrie, Okla., and Clint Harrison, son of Tom and Linda Donaghe, Piedmont, Okla., Sept. 21, at Oklahoma City Brethren in Christ Church with Rev. Charles Rickel officiating.

Fridinger-Marpoe: Heather Renae Marpoe and David Lynn Fridinger, Oct. 12, at Mt. Rock Brethren in Christ Church with Rev. Roger N. Witter officiating.

Heine-Hoover: Jill Kristine, daughter of Harlan and Janice Hoover, Gordanville, Pa., and Robert Laurence, son of Laurence and Carolyn Heine, Sellersville, Pa., July 13, at Ridgeview Mennonite Church with Rev. Robert Petersheim and Rev. Omer King officiating.

Orris-Burkholder: Kristine Diane, daughter of David and Barbara Burkholder, Hagerstown, Md., and John Michael, son of Robert and the

late Martha Orris, Chambersburg, Pa., Oct. 12, at Hollowell Brethren in Christ Church with Rev. Robert G. Byers officiating.

Rosenberry-Shilling: Carole Ann, daughter of William and Ruth Shilling, Waynesboro, Pa., and Chad LeWayne, son of Mr. and Mrs. Leroy W. Rosenberry, Shippensburg, Oct. 19, at Hollowell Brethren in Christ Church with Rev. Robert G. Byers officiating.

Schwartz-Perry: Tracy Lynn, daughter of Sondra Perry, York, Pa., and Leroy Earl, son of Mr. and Mrs. M. Samuel Schwartz, York, Sept. 21, at Church of the Open Door of Shiloh with Rev. William J. Hampton officiating.

Seaman-Mulhollen: Lorrie, daughter of Mr. and Mrs. Raymond Mulhollen, Chambersburg, Pa., and Ronald, son of Sandy Seaman, Fayetteville, Pa., Oct. 6, at Chambersburg Brethren in Christ Church with Rev. Kevin Witter officiating.

Siefert-Kelchner: Jennifer, daughter of Rev. and Mrs. Douglas Kelchner, Chambersburg, Pa., and Craig, son of Mr. and Mrs. Harold Seifert, Inwell, N.Y., Oct. 13, at Chambersburg Brethren in Christ Church with Rev. Kevin Witter officiating.

Whitehouse-Keller: Cindy Lou Keller, Telford, Pa., and Paul Norman Whitehouse, Telford, Aug. 24, at Silverdale Brethren in Christ Church with Rev. Frederick L. Geib officiating.

Wilbourn-Richerson: Carla Ann Richerson, Oklahoma City, Okla., and Russell D. Wilbourn,

Edmond, Okla., Oct. 4, at Oklahoma City Brethren in Christ Church with Rev. Steve Lehman officiating.

Obituaries

Brandt: Amanda Kathryn Brandt, born Mar. 9, 1981, daughter of Leroy and Linda (Heiter) Brandt, died Sept. 20. Surviving with her parents are a sister, Deborah L. Kramer; and maternal grandparents, Frank and Kathryn Ceresini, Sr. She was a student at Schuylkill Intermediate Unit 29 and a member of the Llewellyn congregation, Pa. The funeral was held at Mahal-Ritzel Funeral Home with Bishop Warren Hoffman officiating. Interment was in the Llewellyn cemetery.

Friedhofer: Herman D. Friedhofer, Jr., 66, son of Herman D. and Catherine Friedhofer, died Sept. 20. His first wife, Edith (Weaver) died in 1974. Surviving are his wife, Nancy J. (Heisey); three daughters, Renee E., Karen G. Kratz, and Dorothea J. Raysor; a son, David D.; a stepdaughter, Robin S. Devlin; three stepsons, Richard L., Ronald L., and Randall S. Devlin; nine grandchildren; two great-grandchildren; a sister; and a brother. He spent 15 years as a machinist for Quaker City Gear, 5 years as a station manager for Sico Co., and 8 years for Carlos R. Leffler, Inc. He enjoyed camping, baseball, and home improvement projects. He was a member of the Elizabethtown, Pa., congregation. The funeral was held at Groff's Funeral Home with

continued on page 23

Core Courses

The Board for Ministry and Doctrine announces the following schedule of Core Courses for those involved in ministerial credentialing in the Brethren in Christ Church, Personal Study Program enrollees, seminary students, and for other interested persons:

1993

March 17-19

Brethren in Christ Polity—R. Donald Shafer; Grantham, Pa.

June 1-3

Theology of the Church—Luke L. Keefer, Jr.; Ashland, Ohio

June 4-6

Theology of Salvation—Luke L. Keefer, Jr.; Ashland, Ohio

June 29-July 3

Brethren in Christ History—E. Morris Sider; Wainfleet, Ont.

Additional Courses Projected for 1993

Theology of the Church—Luke L. Keefer, Jr. (Pacific Conf.)

Theology of Salvation—Luke L. Keefer, Jr. (Pacific Conf.)

Brethren in Christ History—E. Morris Sider (Midwest Conf.)

Brethren in Christ Polity—R. Donald Shafer (Canadian Conf.)

Theology of Salvation—Luke L. Keefer, Jr. (Atlantic Conf.)

Further information may be requested from your pastor, or contact the Board for Ministry and Doctrine; 1301 Niagara Parkway; Fort Erie, Ont., Canada L2A 5M4.

Giving from the right pocket and/or the left pocket

by W. Edward Rickman

It's always interesting to examine our own criterion for deciding what to give at Christmas and how much we feel we can afford for specific people. Most of the time, our decision is not based on what we can or cannot afford, but is based on the level of relationship we have with the person who will be the recipient. In fact, if we are honest with ourselves, there are some gifts we only give because we feel obligated, not because we feel a close relationship. There is a tremendously different motivation in deciding on the gift for someone we love and care for deeply. We are willing to push the limits of affordability in order to express love.

I wonder if that same criterion guides our giving to the Lord. Do we give out of obligation or do we give out of a sense of deep and abiding love for the one who has redeemed us? Beyond that, do we give out of our sense of affordability or do we give out of our evaluation of total resources.

The economic changes in North America have drastically affected the way in which we handle our finances and the way in which we decide to give. Those of us who are past middle age can remember when the average person had a single source of income with very minimal reserves. That has changed drastically. Instead of having one pocket, most people have two pockets. This becomes apparent to us in many ways. However, consider this homely illustration of how it became apparent to me.

Not so many years ago when we began to hear the word "recession," it generally meant that the bargain hunters would begin to watch the classifieds. The reason was simply that people had to start selling their "toys" such as boats, campers, and other recreational equipment. They were luxuries that could not be afforded because there were no financial reserves in the time of economic stress.

More recently, when "recessions" came, I began to realize that, with all the talk about hard times and economic crisis, not many people were selling their "toys." Somehow, even in the midst of serious economic downturn, the average person could still maintain his economic integrity and still keep all his "toys." It was a very interesting phenomenon. What had changed?

There are several changes which have occurred such as social programs which provide unemployment compensation and other benefits. But beyond this, the affluence we have enjoyed over the last couple of decades has allowed more people to develop a "left pocket" as well as

Cooperative Ministries

Receipts—Year to Date

January 1 - October 31, 1991

	1991	1990
Proportionate and		
Designated	<u>2,217,013</u>	<u>2,077,521</u>
Congregational	2,096,991	1,897,181
Individual	120,022	180,340
Direct Giving	<u>348,384</u>	<u>368,215</u>
Congregational	153,382	213,524
Individual	195,002	154,691
Total to Date	<u>2,565,397</u>	<u>2,445,736</u>
Total Budget	<u>3,835,885</u>	<u>3,749,096</u>
Received to Date	66.87%	65.23%

a "right pocket." In other words, the right pocket is the regular income or cash flow from our occupation or business. The left pocket is equity growth of our businesses, investments, property acquisitions, and other non-tangible resources. And for many people this "left pocket" is a bit short of resources.

Now the implication is that we have not always adjusted our giving patterns to the new patterns of resource management. Many people tend to give only out of the right pocket. And then when the recessions come along, giving does not keep pace with actual resource values.

As we approach the end of the year and the "season of giving," will we plan our gift to the Savior out of the "right pocket" or out of both pockets?

Perhaps this is the appropriate season to contemplate what Jesus meant when he said, "Do not store up for yourselves treasures on earth..." (Matt. 6:19a). Did Jesus not understand the importance of adequate resources for our security in the future? Did his statement prohibit preparing for retirement? No, he understood all of the factors that affect our lives. But he also said that we should not become overburdened or obsessed with the possibilities of tomorrow.

Jesus was always concerned that the focus of our lives should be Godward rather than earth bound. He was eager that his people understand the futility of putting their faith in their earthly treasure at the expense of expressing their love to God.

Some months ago, Dr. Tim LaHaye said he received a call from a man who was quite concerned as he evaluated his financial situation. He was convicted that he had so much money in the bank and wondered how God would view his stewardship if he should pass on without directing and using those resources for God.

No one can give us absolute direction about our resources, but as we ask God to search our motives, our love, and our giving patterns, we can trust the Spirit to direct us. I suspect he will direct us to give out of both pockets! I also suspect he will direct us to give in proportion to our true love relationship to him.

Will my gift to God be on the basis of affordability or on the quality of our relationship? Ask him! ■

W. Edward Rickman is Director of Stewardship, U.S.A., with offices in Mechanicsburg, Pa.

Rev. David L. Hall officiating. Interment was at Ardmore, Pa.

Neibert: Dorothy Jane Neibert, born Aug. 24, 1928, daughter of George and Bertha Sprankle Ebersole, died Oct. 1. Preceding her in death were a sister, four brothers, and a half sister. Surviving are her husband, Bruce I. Neibert, Sr.; two daughters, Blanche Arlene DeMartino and Mary Ann Fox; two sons, Bruce I. and David F.; six grandchildren; two sisters; a brother; six half sisters; and her stepmother, Josephine Ebersole. She was a member of the Hollowell congregation, Pa., and its Kingdom Builders Sunday school class. The funeral was held at the Snyder Funeral Home with Rev. Robert G. Byers officiating. Interment was in Green Hill Cemetery.

Peck: Elsie M. Peck, born Oct. 19, 1895, daughter of Samuel and Eliza Jane Gearhart Thomas, died Oct. 6. Preceding her in death was her husband William. Surviving are 3 daughters; 4 sons; 34 grandchildren; and 51 great-grandchildren. She was a member of the Five Forks congregation, Pa. The funeral was held at the Grove Funeral Home with Rev. Wilbur Besecker and Rev. Glenn D. Peck officiating. Interment was in Mt. Zion Cemetery.

Saltzman: Irvin Saltzman, born Oct. 2, 1905, in Flanagan, Ill., died Oct. 9. Surviving are his wife, Velma (Hoover); a sister-in-law, Mildred Markley; and nieces and nephews. The funeral service was held at Walk Chapel, with Rev. Don King and Rev. Alvin Burkholder officiating. Interment was in Bellevue Mausoleum, Ont., Calif.

Sherk: Hazel Lucinda Sherk, born Apr. 15, 1898, daughter of George and Sarah Wintemute, died Sept. 27. Preceding her in death was her husband, Bert Ray Sherk; and two daughters, Mary McCullough and Catherine Sider. Surviving are her children, Joe, Bill, Viola Winger, Phyllis Pye, and Betty McCullough. She was a homemaker and grandmother of the late Bert Ray Sider, missionary to Nicaragua. She was a member of the Sherkston, Ont., congregation where the funeral was held with Rev. Leonard J. Chester officiating. Interment was in Bertie cemetery.

Sider: Girvin Jacob Sider, born Apr. 10, 1910, son of Carleton and Mary Sider, died Oct. 12. Preceding him in death were his wife, Vera (Winger); a brother, Alvin; and a sister, Lydia Milne. Surviving are his son, Morton; a grandson; two brothers, Jesse and Edwin; and three sisters, Emma, Lillian, and Irene. He was a faithful member of the Bertie congregation, Ont., since 1933. The funeral was held at the church with Rev. Don Middlemiss, Rev. Mark Thornton, and Rev. Arthur Heise officiating. Interment was in the Bertie cemetery.

Starr: Scott Winfield Starr, born Aug. 9, 1911, son of Ferris and Eva Hornbaker Starr, died Sept. 27. He was preceded in death by a sister. Surviving are six daughters: Ida May Gochenaur, Alta Holden, Patsy Kauffman, Mary Werner, Betty Jo Sipe, and Joyce Mellott; a son, David; 22 grandchildren; 17 great-grandchildren; and a brother, Barton M. Scott was a dairy farmer, worked for H.J. Heinz Co. for 23 years, was a member of the Waynesboro Fish and Game Association, and the New Guilford congregation. Services were held at the church with

Nicaragua

Christians eager to learn, apply biblical teachings on peace

by Emily Will

Brightly colored revolutionary murals were painted on several walls in downtown Managua during the Sandinista rule in the 1980s. Earlier this year, Managua's right-wing mayor ordered the murals painted over. Citizens and artists raised such a cry that the mayor abandoned the whitewash operation.

The murals—half there and half blotted out—are a fitting symbol of Nicaragua's current political situation: a stand-off of competing ideologies and interests, with concessions and compromises being demanded of all.

In this environment, the three Anabaptist conferences in Nicaragua have engaged in their first joint effort—a newly formed Peace Commission. The groups, with a combined membership of about 6,000, were started by missionaries of three different conferences: the Evangelical Mennonite Church of Canada; the Conservative Mennonite



Emily Will

Pictured, from left to right, are Alfredo Lumbl, coordinator of the Peace Commission and Mennonite pastor; Moses Beachy, MCC worker; and Rolando Diaz, a Peace Commission member.

Conference based in Rosedale, Ohio; and the Brethren in Christ.

In the 1980s some church members who were conscientious objectors were mistreated physically and psychologically by Sandinista Army officers; others suffered at the hands of the U.S.-backed contras.

"We are going to work for peace and justice regardless of which government is in power. We as church members must maintain a prophetic voice," says Alfredo Lumbl, coordinator of the Peace Commission and pastor of a Rosedale-founded church. Noting that some ex-

contras and former National Guard members belong to Mennonite churches, Lumbl asserts, "We have a group that is ready to take on nonviolence because it has experienced violence."

MCC worker Moses Beachy has been supporting and serving as a resource for the new commission. "Nicaraguan Mennonites are very receptive to biblical and Anabaptist teachings on nonresistance and nonviolence," says Beachy, of Goshen, Ind. "In the last two years they have used more than 1,000 copies of a Spanish translation of Delbert Erb's booklet, 'Blessed are the Peacemakers,' and they are looking at ways to be actively involved in peacemaking."

The Peace Commission is petitioning the Nicaraguan government to recognize the Anabaptist churches as peace churches with a right to conscientious objection to participation in war. A similar petition, involving a larger group of evangelical churches, was rejected by the Sandinista government in 1983.

"There's more opening with the government now because we're not in a war," states Peace Commission member Rolando Diaz.

The commission is also undertaking a voluntary service program "to show that we are a serving church, that we care about what happens in the community," Lumbl says. Anabaptists in Nicaragua "want to be recognized not just for what we oppose but as real lovers of peace," Beachy adds.

Such a testimony is needed today more than ever as Nicaraguan society picks up the pieces after years of war, amid constant threats of renewed bloodshed.

Emily Will, MCC Mexico, visited MCC Nicaragua earlier this year.

Nicaragua still faces fragile future

A tense peace has reigned in Nicaragua since the Sandinistas formally turned power over to the National Opposition Union (UNO) April 25, 1990. UNO was put together, with strong U.S. backing, to defeat the Sandinistas. The 14-party coalition ranges from the extreme left, including the communist party, to the extreme right. And it is increasingly clear that UNO is not as united as its name implies.

President Violeta Chamorro, however, continues to garner respect "as a reconciling presence," says Ron Flickinger, MCC country representative in Nicaragua. "People respect Chamorro and those she has brought into the government with the intent of negotiating and making peace."

Yet Nicaragua's future is still fragile. Analysts agree that the vote for Chamorro was primarily a vote for an end to war. While that has occurred and the desire for peace remains pervasive, the past year and a half has not been without bloodshed. Nine died and 60 were wounded, for example, in protests last November.

"There are still a lot of guns out there," says Flickinger, who is from Indianapolis, Ind. "A few times since UNO took power it looked as if there would be a new war. But each time the government was able to break the tension through negotiation. A problem now is that trust is eroding because the government hasn't been living up to all its negotiated settlements."

Although the UNO electoral triumph "felt like yet another victory for U.S. intervention," Flickinger says, "the change in power has been good for the Sandinistas." They have been "forced into reflection."

"It angers me to think about what might have happened here in the 1980s if the United States had not imposed war and economic embargo on the Sandinistas and instead had found ways to cooperate," Flickinger reflects.

International cookbook is invitation to new flavors and friendships

Peach Chutney from Botswana. Ginger Cooler from Ivory Coast. Red Root Soup from Kenya. Pork Vindaloo from India. Bu Yani's Chicken Soup from Indonesia. Vietnamese Rice Rolls.

A menu listing from a restaurant featuring international cuisine? Perhaps, but with a little planning, these items can also be on the menu of a church potluck sometime soon.

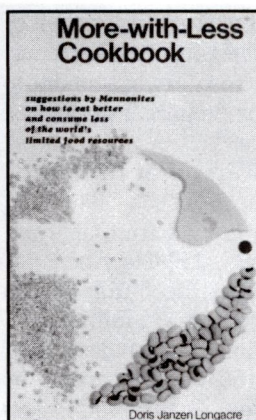
MCC is encouraging churches and other groups to share recipes and stories from the just-released *Extending the Table: A World Community Cookbook*. This can occur during a regular time of fellowship, or in a specially planned event with an international focus.

Extending the Table combines recipes from more than 80 countries with stories of how people around the world extend friendship and hospitality through food, how they produce, prepare and serve food, and how they value food as a sacred gift to be shared by all, even when it is in short supply.

Like the earlier *More-with-less Cookbook* and *Living More With Less*, this cookbook invites readers to learn from the world community—to receive the gifts of recipes and stories shared from the world's kitchens and communities. It also invites readers to welcome others to their tables, to experiment with new foods, and to share hospitality with those around them.

Large and small groups can use the recipes to prepare refreshments or a complete meal, and invite someone to share stories from the world community to highlight the book's themes. The geographical recipe index will aid groups that want to plan a meal from a specific region. Congregations can have an international potluck with families preparing dishes from different countries.

West Coast MCC director Steve Penner suggests dinner parties where a couple or family prepares an international meal for friends. "Guests would make contributions equal to what they would



pay for a meal in a restaurant and the proceeds are given to MCC to share with others in need." "Eating the food of others is an important first step in learning to know other people," says author Joetta Handrich Schlabach. "When someone offers you food, they are inviting you to enter their world, their culture

and their history." She quotes an Arabic Bedouin proverb: "He who shares my bread and salt is not my enemy."

"I believe that receiving the gift of food from others and listening to their stories is an act of peacemaking, a way of strengthening ties to our world family," she says.

Contact provincial and regional MCC offices for information on planning an international program, including menu suggestions, names of resource people to share stories or a list of free-loan audio-visuals available from MCC.

Extending the Table: A World Community Cookbook can be purchased in Christian Light Bookstores or ordered from Herald Press, Scottsdale, Pa., through any local bookstore.



Noël Nickle, of Townsend, Tenn., (MCC service, 1988 to 1991) taught English in Egypt and served Bangladeshi refugees in Jordan's Mercy Camp after Iraq invaded Kuwait. Noël attends United Church of Christ in Chapel Hill, N.C.

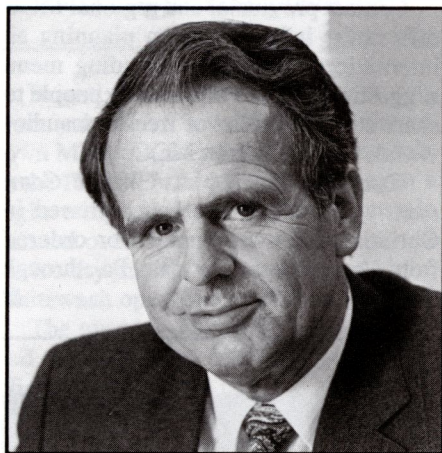
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Messiah College News



Messiah College president to retire after three decades of service

Messiah College president D. Ray Hostetter announced his plan to retire at the end of the 1993-1994 academic year to the college's Board of Trustees during their October fall meeting.

At 64, Dr. Hostetter has served as head of the private liberal arts college since 1964, making his the longest tenure of any Middle States college or university CEO. His retirement will mark the end of his 30th year. He graduated from Messiah Junior College in 1948, received his bachelors from Greenville College (Ill.) in 1950, his masters from Penn State in 1951, and his doctorate in education from Columbia University (N.Y.) in 1964.

According to board chairman Galen Oakes, "Dr. Hostetter has been responsible for focusing and articulating the mission of Messiah College which has been to provide post-secondary Christian education that is of the highest benefit to the church and society and which furthers the aims of liberal education and the evangelical Christian faith."

Dr. Hostetter has overseen the college's growth from a small, local institution to one of the largest private colleges in south central Pennsylvania.

Dr. Ernest Boyer, president of the Carnegie Foundation for the Advancement of Teaching and past president of Messiah's board, commented, "I have watched Messiah College for more than 25 years under the present leadership, and to me, it is a miraculous success story,

having been built with a combination of imagination and integrity. To do that during hard times is an enormous credit; to do that without compromise is the highest tribute."

Highlights of President Hostetter's tenure include:

- Enrollment growth from approximately 300 to over 2,250 this year.

- Expansion of the budget from \$400,000 to the current \$35 million.

- Diversification of the student body. For example in 1964, 90 percent of the students were from Pennsylvania; less than half are today. Thirty-one states and 21 countries are represented on campus. Ten percent of the current student body comes from minority backgrounds.

- From less than 20 to over 40 four-year degree programs offered at the Grantham campus.

- The addition of 19 major buildings and additions on the Grantham campus.

- Building the college's endowment to its current level of just over \$67 million.

- The addition of a satellite campus in Philadelphia in cooperation with Temple University.

- And most recently, the development of a cooperative program with Daystar University College in Nairobi, Kenya.

Dr. Hostetter has also provided national leadership as one of the founders of the Christian College Consortium, a 15-year-old association of 13 colleges nationwide. He is the only original member still serving as president of a charter consortium institution. Furthermore, he served with the presidents of Stanford, Johns Hopkins, and Boston Universities as a member of the founding board of the National Association of Independent Colleges and Universities on public policy issues with the legislative, executive, and regulatory branches of the federal government.

Dr. Harold Engle (MJC '37), board member emeritus, remarked, "Dr. Hostetter has led Messiah College through repeated successful accreditation processes from a little known college to a well recognized leader among Christian colleges in America. Our quality faculty, our beautiful facility at Grantham, our Philadelphia satellite campus, and a rapidly growing Daystar University College (a first on the African continent) speak of astute leadership and vision. Most eloquent, however, are the high quality students and graduates who have graced our halls and are serving the world in a Christian manner. This has been

made possible only through the creation of a team of Christian scholars and administrators."

Dr. Hostetter's announcement comes as the College puts the final touches on a strategic Long-Range Plan intended to take the college through the mid-'90s.

Board of Trustees chairman Galen Oakes has announced a two-step approach to select Hostetter's successor. An ad hoc committee has been named to determine the college's future leadership requirements in relation to its strategic plan, and develop a leadership profile to be used in a presidential search. The actual search will follow, with a goal of having a new president in place at the beginning of the 1994-1995 academic year.

Messiah joins network for new program in Christian higher education

Messiah College has joined a national network of 26 colleges and universities as part of a new program in Christian higher education to aid postdoctoral scholars pursuing teaching vocations at church-related institutions. Among the 26 schools who have thus far joined the network are the University of Notre Dame, Marquette University, Boston College, and Villanova University.

Harold Heie, vice president for Academic Affairs and Dean of the College, and Paul W. Nisly, chair, Department of Language, Literature and Communication, represent Messiah College in the network. They will participate regularly in conversations about the relationships between higher learning and the Christian faith. According to Dr. Heie, "This program provides a unique opportunity for young Christian scholars to explore the relationships between their Christian faith and their academic disciplines, thereby preparing them for teaching careers at various Christian colleges and universities."

Fifty representatives of the national network convened October 11-13 at Valparaiso (Ind.) University, where the program is based, for an inaugural conference on the theme "Christianity and the Academic Vocation." "Coming together from a wide diversity of Christian colleges, the participants at the conference were stimulated to reflect again on the relationship of the Christian faith to academe," said Dr. Nisly. "Both in the plenary sessions and in structured small group settings we were engaged in significant consideration of fundamental issues of Christian higher education."



Scholarship funds presented to Daystar

The Messiah College Auxiliary recently presented funds for two full-tuition scholarships to Dr. Stephen Talitwala, executive director of Daystar University College in Nairobi, Kenya. Daystar has been a sister institution of Messiah College since the late 1970s, and is the only evangelical Christian liberal arts college in Africa. Currently, 600 students from 20 countries attend the African college which awards bachelors degrees in Bible, education, and business through Messiah College and masters degrees in communications and Christian ministry through Wheaton College.

Pictured from left to right standing are Dr. Talitwala; Messiah student from Africa Jotham Munene; Dr. James Kamunge, chair of the governing board at Daystar. Sitting are Kathleen Kimber, president of the auxiliary, and Audrey Hostetter (wife of the college president), former auxiliary president and current member.

The Lilly Fellows Program in Humanities and the Arts, funded by a two-year, \$568,000 grant from Lilly Endowment Inc., of Indianapolis, is designed to address two of the most pressing problems facing church-related higher education in the United States today. According to Mark R. Schwehn, Dean of Christ College, Valparaiso University's honors college, "Young Christian scholars have little or no support for resisting the erosion of their originally religious sense of vocation, since many of them are educated at largely secular graduate schools that often do not address the pedagogical importance of spiritual virtues. On the other hand, church-related colleges and universities which are seeking to recover a sense of purpose and identity do not have a specially qualified group of young scholars upon whom they can draw to help them in fortifying their sense of mission. By

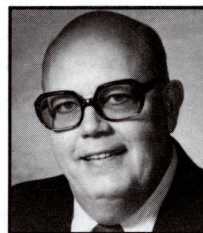
linking such young scholars to an expanding network of church-related institutions, the Lilly Fellows Program will provide a model for addressing these two interrelated problems."

Three Lilly Fellows will be appointed to two-year terms beginning in the academic year 1992-93. One Senior Lilly Fellow, selected from the network schools, will be appointed in subsequent years. Lilly Fellows will teach and engage in research and participate in an on-going faculty seminar that explores the connections between Christianity and a life devoted to teaching and learning. The Senior Fellows will engage in research and writing and will help give shape, substance, and leadership to the Lilly Fellows Program as a whole.

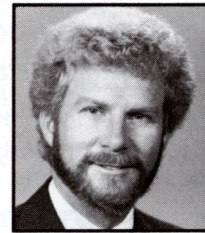
Lilly Endowment Inc. is an Indianapolis-based private foundation with a long-standing interest in religion, education, and community development.

Ministers conference coming

The 27th Annual Ministers Conference, hosted by Messiah College, will take place on Feb. 17-19, 1992. Offered again this year will be a special workshop on Monday evening that will allow for an in-class experience with the main speakers.



Theilman



Fleming

Keynote speakers are Dr. Bruce Wheeler Theilman, currently serving as pastor of the First Presbyterian Church in Pittsburgh, Pa., and Dr. Jim Fleming, Director of Biblical Resources Study Center in Jerusalem, Israel, an ecumenical organization serving the worldwide church. Dr. Theilman is a featured speaker on the Voice of Calvary (Mississippi) Jubilee television series, and the author of *There Is a Way Out*. Dr. Fleming is also president of Biblical Resources, which produces audio-visual aids for teaching Bible history, and director of the newly-constructed Biblical Resources Pilgrim Center.

Seminars given during the conference included "Biblical Literacy," "Diversity within the Body: Relevance and Realities," "The New Age Movement," and "Working with Adolescents and Their Parents."

For more information, including pre-registration discounts, call 1-800-637-8650.

How to apply for financial aid

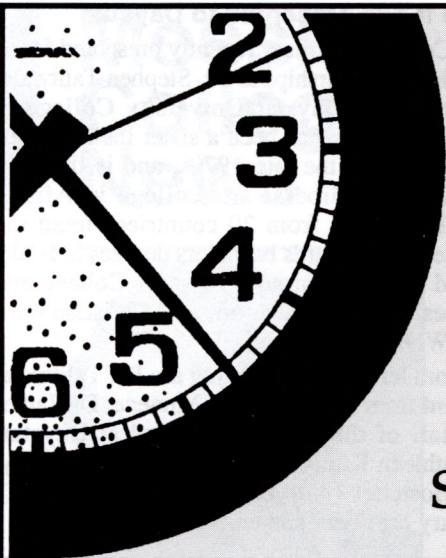
College-bound high school senior: apply for financial aid now. Here are four steps to follow in applying for financial aid for 1992-1993 academic year.

1. Identify the types of financial aid for which you may qualify. The Messiah College Financial Aid Office has a packet of helpful brochures that it will send to interested students. Contact this office (Messiah College, Grantham, Pa 17027) and ask for the materials mentioned in the December 1991 *Evangelical Visitor*.

2. Discuss the availability of state provincial and local community scholarships, grants, and loans with your school guidance counselor.

3. Many financial aid programs require students to demonstrate financial need. For example, at Messiah the Financial Aid Form (FAF) is used to determine financial need for non-Pennsylvania residents. Pennsylvania residents file the Pennsylvania Higher Education Assistance Agency (PHEAA) application to determine financial need. Need analysis forms should be completed and submitted during January and February.

4. Submit your financial aid application early. High school students should apply for financial aid in January or February.



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The annual fall subscription campaign for the *Evangelical Visitor* is coming to a conclusion in most congregations. If you have not renewed your subscription, contact your pastor, or you may mail your check (along with an exact copy of your mailing label) to:

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Readers Respond

Almost every month on reading the *Evangelical Visitor*, I am nudged to respond or "dialogue." To me, this is a positive word about the quality of our church magazine. What pushed me this time beyond the point of no return was Mrs. A. B.'s "Readers Respond" (September 1991). It seems rather ironic that these comments were in the same issue as my "Swimming Upstream." It is my prayer that as Christians we may become more interdependent. Part of the process of moving in this direction is to "dialogue," especially with people who don't see things in the same way we do (page 32). Acts 15 is a classic example of hearing other viewpoints. This is an important facet of curtailing the spirit of independence, which is so rampant in America.

Thanks for the variety and stimulation of our church periodical. How can your readers be more helpful in providing additional material that is practical, challenging, and thought-provoking about our Wesleyan holiness distinctives?

Harvey R. Sider
Fort Erie, Ont.

The Back Page

continued from page 32

always agree. Yet they sought each other out and discussed their differences. Barnabas took a risk and befriended Paul when the other refused. I find it refreshing that Barnabas's action did not alienate him from the other members.

Yesterday Esther brought home some fresh cut mums from the flower shop where she works. Because they grow them in their own greenhouse and she brought them home the day they were cut, they will stay fresh longer.

The church cannot seek to stay fresh longer. It must stay fresh—period—if it is to fulfill its mission.

I am challenged not to allow the world to press me into its mold of me-ism. If I do, I cannot be fresh. That will affect the "wilt ratio" of the church. Sisters and brothers, let us keep the unity of the Spirit so we demonstrate the freshness of our faith. ■

Finding Mary

Flipping through the TV channels one evening, I stopped for a few moments to listen to a Catholic sister and her talk-show guest discuss Mary. They kept referring with great reverence to "Our Lady." This kind of talk sounded foreign to my Protestant ears—vaguely sacrilegious and idolatrous. Coming from a religious background which is Christ-centered, I was uncomfortable hearing so much being made of Mary.

About the same time, however, I read an article, "Going Back for Mary: A Protestant's Journey," in which the author, a former Southern Baptist, describes her experience of learning to appreciate some of the reasons for the Catholic veneration of Mary. She notes that throughout church history, Mary "has worn such titles as the Mother of God, the compassionate Intercessor, Queen of Heaven, Lady all-holy, and Sovereign Mistress of the World." But the Reformation changed that, and "the emphasis was no longer on Mary's blessedness, but on her lowliness. . . . We imaged her as a humble, submissive virgin, the lowliest of handmaidens."

The author suggests that Mary is an important "feminine archetype." She remembers seeing a drawing of the Madonna which, while otherwise very detailed, pictured Mary as having no hands. This "handlessness," she says, seemed symbolic, representing women "who have amputated their true selves. . . . The question is whether handless maidenhood within the church, a wounded and diminished feminine, can be traced back to a wounded and diminished feminine archetype, to a handless madonna."

Protestants have always respected Mary as the woman God chose to be the mother of his Son. We believe the

Scripture's description of Mary as "blessed among women" (Luke 1:42). But I also think we in fact often see her primarily as the ultimate role model for submissiveness ("may it be to me as you have said") or in conjunction with her role as the mother of Christ, and we don't see her as an individual apart from this role. As I recall the times Mary appears in the gospel narratives, I don't see her as handless at all.

Why, in the first place, did God choose Mary of all women in Palestine at the time to be the mother of his Son? True, she was engaged to Joseph, a descendant of David, but surely there would have been other women connected with other descendants of David who were also "available." Might she have been chosen because she possessed an inner and outer strength which God knew

continued on page 30

The Way of Peace

In the Magnificat, Mary proclaims that the Lord "has filled the hungry with good things but has sent the rich away empty" (Luke 1:53). When her son Jesus returned to Nazareth after his temptation and read the Scripture in the synagogue, he asserted that he had come to "preach good news to the poor" (Luke 4:18).

Concern for the poor and hungry was, therefore, central to Jesus' ministry on earth from the beginning. As his followers, we too ought to care about filling the hungry with good things and preaching good news to the poor. Caring often comes through understanding; a new tool to help increase our understanding of hunger and poverty has recently been published by the Bread for the World Institute on Hunger and Development.

Hunger 1992: Second Annual Report on the State of World Hunger is a comprehensive study. Beginning with the finding that "there are more hungry people in the world than ever before," the report is not, however, unrelentingly gloomy. It is, instead, optimistic and forward-looking. On the one hand are the stark realities: in 1990, 1.05 billion people didn't get the necessary calories for an active work life; civil wars in the Horn of Africa, along with drought, threatened 20 million people with starvation; a cyclone in Bangladesh left 10 million people homeless and at risk of cholera; world military expenditures total more than the income of the poorest half of the world's population.

On the other hand, *Hunger 1992*

reports that "although the number of people who are hungry is higher than ever, the proportion of the world's population that lives in hunger is declining. . . . In the populous nations of South and Southeast Asia, where the majority of the world's hungry people reside, steady economic growth and supportive public policies are reducing hunger and poverty. . . . In much of Latin America and Africa, where hunger is increasing, citizens are planning and carrying out community projects and programs that improve their lives."

Furthermore, and this is the main thrust of the report, there are many "Ideas that Work" to help end hunger. The report "describes projects in which people have risen up to solve local hunger problems—food banks, food pantries, soup kitchens, water projects, repopulation efforts, job creation, political organizing. *Hunger 1992* also shows the need for governmental policies that are humane and just."

Hunger 1992 is actually good, interesting reading, as well as being an invaluable tool in understanding the complex factors contributing to hunger and poverty. For a copy, send \$12.95 to the Bread for the World Institute on Hunger and Development, 802 Rhode Island Ave. NE, Washington, DC 20018. A study aid (\$3.00) is also available.

The Way of Peace column is a project of the Board for Brotherhood Concerns.

Readers may correspond with both Phoebe and Onesimus by writing to them c/o the Evangelical Visitor, P.O. Box 166, Napanee, IN 46550.

was important in the mother of the Messiah? And why did God choose a woman at all? If he could engineer a virgin birth, could he not also have engineered a womanless birth? Choosing a woman (and Mary in particular) was in part, I think, God's affirmation of womanhood—a way of saying that the birth of Christ heralded a new era for women.

Mary's behavior following her encounter with Gabriel demonstrates her strength. She submitted to God's will for her life, but not without trying to understand it and sharing her strange experience with another friend who'd also understand. Had she been merely submissive and "handless," she might well have taken no action at all but just let

things happen to her. Instead, she acted assertively and courageously.

As I read the Gospels, I have the impression that Mary spent a lot of time while Jesus was growing up trying to figure out the meaning of being the mother of the Messiah. She went to find him in the temple when he was 12, scolding him like any mother would for wandering off. She was with him at the wedding in Cana—because of her assertiveness in that situation, his new disciples had their faith increased. We know from Luke 8 that she and her other sons came to visit Jesus while he was out preaching and teaching. She was at the cross when he died, and she was in the upper room in Jerusalem after he ascended into heaven.

In contrast to Joseph, about whom we know very little after the temple incident when Jesus was 12, we know that Mary remained connected to Jesus throughout his life. A cynic might say that Mary was the stereotypical over-protective, manipulative Jewish mother; I prefer to interpret her behavior more positively.

I'm certainly not about to substitute Mariology for Christology. Jesus Christ is the central figure in the Christmas story and in the gospel. But God's choice of Mary as the vehicle through whom to send his Son into the world affirms both the feminine in all of us and the completeness of God's plan of salvation.

Phoebe

Onesimus

Dear Paul:

As I write a light snow falls outside my window, silently salting the grounds and trees. The December air hangs heavy and motionless. The only sounds I hear are the occasional whiplike crack of the log in the fireplace and the scratch of my pen as it scurries across the page.

Christmas has arrived here, dear friend, a contradictory season full of hype and hustle but also packed with promise. Picture a group of musicians performing in a bustling banquet hall. Their melodies are heavenly and harmonious, if you can hear them above the clatter of dishes and conversation. That's Christmas.

Today, surrounded by the wintry hush of approaching dusk, I can hear the music more clearly than usual. I find myself buried in thought, reflecting on the birth of a child. God's child. God as a child. The Creator become the created.

I realize, Paul, your preoccupation has been with Jesus the man—his death, his resurrection, his exaltation—and rightfully so. It's a sad fact that the culture in which I live gives more press and prestige to Jesus' birth than his sacrificial death. Perhaps we find the "sweet little baby" story more pleasant, less threatening, less demanding of us than gruesome Golgotha.

On the other hand, the infancy of God is more than just froth and bubble. It is golden treasure. And it speaks to us uniquely among all the chapters of the Christ saga.

You capture the incarnation with such poetic poignance in your letter to the Philippians (did you compose these words or just come to love them?):

*Who, being in very nature God
did not consider equality with
God something to be
grasped,
but made himself nothing,
taking the very nature of a
servant,
being found in human likeness.*

Or as another writer has reflected on the infant Savior, "I am amazed at how small he was willing to become for us."

So on this pensive afternoon, I journey in thought to other times and places. To Nazareth. To Bethlehem. To Jerusalem. To Egypt. I crowd in for a closer look at this baby for all time. I see things I've never seen before.

I see an infant who, in his inability to walk and talk, feels empathy with the handicapped.

I see a helpless child who, by depending on others to feed him and clean up his incontinence, offers special friendship to the invalid.

I see a poor boy who, through his own lack, identifies with the humiliation of all who chafe in the chains of poverty.

I see a tiny and fragile body which, helplessly carried along by the raging rapids of people and events, can share

with every boy and girl the terrors of being a little person in a big person world.

I see a powerless victim who, marked for death through the blind hatred of others, has felt the paralyzing vulnerability of the abused.

I see a little boy who, tagged with pejorative labels such as "illegitimate" and "Nazarene," has experienced the rage and despair of the oppressed minority.

I see a well-traveled toddler who, in his flights from danger and toward God's will, knew early and often the displacement of the migrant and homeless.

I see a sensitive young child who, though deeply loved and wisely nurtured, experienced the tension of a blended home and clashing parental expectations.

Oh, Paul! I see a mighty God, from whom and through whom and to whom are all things, who became incredibly small—who "made himself nothing"—that I might through him have everything. The psalmist said it well. "Such knowledge is too wonderful for me, too lofty for me to obtain."

As I finish this letter the snow continues to fall and the silence still reigns. I hear nothing except the crackling of the fire, the scratching of the pen. . . .

And a symphony of song crescendoing within my grateful soul.

A most blessed Christmas to you!
Onesimus

Getting ready for General Conference—Part I

It may seem early to be talking seriously about preparing for General Conference . . . it's not even Christmas yet. But congregational councils will soon be meeting to select delegates to General Conference. I would offer the following observations, first made shortly after the 1990 Conference, as input into that delegate selection process.

As you may recall, at the last General Conference we spent hours discussing several major items—Vision Planning, the doctrinal statement, and the militarism statement, to name only three. Much of this material was referred for further study, and thus will be back for consideration at the 1992 General Conference. For that reason, there may be wisdom if congregations would name as delegates to the 1992 Conference several of the persons who attended Conference in 1990. Having the background of the 1990 discussions *may* help us make better decisions this year.

At least, I would plead for relatively few persons who are “brand new” to the Brethren in Christ Church being named as voting delegates in 1992. (I speak now of dele-

gates from established churches, not from new church plantings.) *Perhaps* it is true, as one member of Conference commented, that attending General Conference is a great way to become oriented to the Brethren in Christ Church. But frankly, I don't know how someone who has been part of the denomination for only a matter of months can fairly represent their congregation, to say nothing of giving adequate leadership in Conference as the group considers such major issues as adopting a denominational doctrinal statement.

In addition, I would urge congregations to name their 1992 General Conference delegates and alternates as early as possible. It also might be helpful to send at least some of the same persons to both regional conference and General Conference, since the doctrinal statement will be presented for information purposes at all 1992 regional conferences. Naming delegates as soon as possible will give them time to do serious homework on the issues coming to the 1992 Conference.

G

'Tis the season

As you will note on page 28, December 31 is the last day for renewing your *Visitor* subscription or beginning a new one at the current prices. The *Visitor* has not had a rate increase in four years, although the cost of labor, materials, and postage have all risen significantly during that time. For that reason, the Board for Media Ministries approved subscription price increases of approximately 20 percent, which go into effect January 1.

There is still time to take advantage of current rates, including multi-year subscriptions. For many people, the best value is a lifetime subscription. (And a lifetime subscription makes a wonderful gift to a couple for

their first year, or “paper,” anniversary.) Be sure to mail your check, along with an exact copy of your current mailing label—including the I.D. numbers at the top—before December 31. Also, please tell us which congregation you attend.

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From the staff of the Evangelical Visitor, the staff of Evangel Press and Christian Light Bookstores, and the members of the Board for Media Ministries: our fervent hope that the grace of our Lord Jesus Christ will dwell in you richly as we celebrate his birth.



Pontius Puddle

Bulletins and newsletters reprinting “Pontius Puddle” must pay \$10 for each use to Joel Kauffman, 111 Carter Road, Goshen, IN 46526.



The Back Page

Freshness

by John A. Byers

Many bumper stickers are, to me, repulsive or meaningless. I was therefore impressed when a sticker got my attention and stimulated my thinking. The first words I saw on the car were, "Just Married." Inwardly I groaned thinking, has it come to bumper stickers for newlyweds? Then, having gotten closer, I saw a second line in smaller print, which read, "Fifty Years."

My reaction changed quickly. Wow! Fifty years of marriage and still feeling like newlyweds. It was not only good to see someone married that long, but more impressive was the suggested nature of their relationship. It communicated that they had more than endured each other or just "hung on" because it was expected. They were enjoying each other and life together.

I felt an urge to know more about this couple. The high headrests kept me from viewing them as I followed. When they turned off the highway, I slowed hoping to get a glimpse. I really wanted to see them.

As I continued on, I reflected on the reason I responded as I had. One word summarized it—freshness. That sticker communicated newness and vitality. It may not have proven true had I met them, but the suggestion of freshness did attract.

The power of freshness has significance for Christians and the church. If we are to draw individuals from the kingdom of darkness into the kingdom of light there must be a freshness in our living.

The kingdom of the world understands the power of freshness. Read the ads.

Listen to commercials. The right hair-spray keeps your hair bouncy (fresh) all day. The proper deodorant enables you to smell fresh all day. Certain fabrics and the best hosiery keep you feeling fresh.

Freshness is inherent in the kingdom of light. One enters the kingdom through a renewing experience. We refer to it as being born again. There is the promise as we walk the journey that God will renew our strength (Isaiah 40:31). The Lord, the provider of freshness, is always fresh himself as described by the writer of Lamentations when he writes, "His compassions never fail. They are new every morning" (Lam. 2:22-23). Anticipation of freshness is both appropriate and possible for believers.

Freshness is keeping staleness out of our spiritual journey. I once worked in the produce department of a supermarket. Periodically we misted the celery and lettuce to keep it fresh, crisp, and attractive. The Christian life needs the same attention to retain its attraction.

It's easy to allow the "ho-hums" to settle on our walk with God. Although we know God and serve him, it's like some believer's testimony reduced to a bumper sticker. It would read, "Christian 50 Years—Holding On." The fresh walk with God evidences a growing relationship with him that vitalizes and inspires.

Freshness is needed. We are told that from the moment of birth we are on a journey towards death as humans. Groups of people, such as churches, have begun with a mission that results in a movement. However, if freshness is not kept, it will become a machine and eventually a monument. Monuments only take up space to remind us of what has been. We want our church to be a movement to bring people to where God designed them to be.

The importance of freshness is apparent. It keeps us vital while attracting others. Jesus understood its power when he told the disciples to tarry until empowered. Yes, it was a new thing at Pentecost,

but again and again they went back for a new anointing.

The challenge is keeping fresh. It is both an attitude and an action. David expressed it well when he prayed, "Create in me a pure heart, O God, and renew a steadfast spirit within me" (Psalm 51:10).

Freshness is reliant upon relationships. It is true for the individual and for the corporate body.

Each one of us needs to be intentional about knowing God. A set time on a daily basis for a "daily shower" of God's love, loyalty, and unfailing mercy is important. Moments to reflect on ways to wash off the dryness of the soul and give insight to the enhancement of relationships will keep us personally fresh.

The greater challenge is to keep the corporate church invigorated. While it is impossible without alive members, it is not assured by individual freshness.

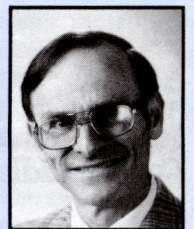
Corporate experiences such as worship provide moments when God gives a renewed empowerment, a fresh touch on those assembled. Other collective events need to give vigor to the witness of the community.

Mission awareness produces corporate liveliness. Time and again, throughout the New Testament, the leaders reminded congregations of their purpose. As they encountered and conquered the forces of evil, they grew in the power of the Spirit.

Healthy relationships reduce the "wilt tendency" in the body. The church has always needed to work at this dynamic. The New Testament shows they did not

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